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LONDON ORIENTAL SERIES · VOLUME 21

THE BOOK OF ZAMBASTA

A Khotanese poem on Buddhism

EDITED AND TRANSLATED BY

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LONDON
OXFORD UNIVERSITY PRESS
NEW YORK TORONTO
1968

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Oxford University Press, Ely House, London W. 1
GLASGOW NEW YORK TORONTO MELBOURNE WELLINGTON
CAPE TOWN SALISBURY IBADAN NAIROBI LUSAKA ADDIS ABABA
BOMBAY CALCUTTA MADRAS KARACHI LAHORE DACC
KUALA LUMPUR HONG KONG TOKYO

OL 947.91

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PRINTED IN GREAT BRITAIN

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Tengku Siti Hajar

PREFACE

THE title given to the Khotanese poem edited and translated here follows a suggestion made by Sir Harold W. Bailey, who has written a linguistic commentary entitled *Prolexis to the Book of Zambasta*. No title for the poem survives, but the colophons tell us that an official called Ysambasta ordered it to be written (see the colophons to Chapters 2, 11, 13, and 19). It is therefore Ysambasta's book in a special sense.

The Book of Zambasta is written in Khotanese, an east Iranian language,¹ no longer spoken, but related to such modern Iranian languages as Persian and Pashto. The language, country, and people are called in our text *hvatana*.²

The fragmentary way in which Iranian of the old period has survived makes imperative for comparative linguistics the use of the later languages of the middle Iranian stage: Middle Persian and Parthian, Chorasmian, Bactrian, Sogdian, and Saka (Khotanese and Tumshuq). Among these Khotanese holds an important place by reason of the quantity of surviving material, the conservative nature of the language in matters of vocabulary and inflexion, and the precision with which, by the aid of the many bilingual texts available, we can interpret this material.

For the study of Khotanese the Book of Zambasta is of special importance. It is the longest single poem to survive, and it is written in the oldest attested stage of the language. An up-to-date edition of all the extant folios has clearly been a desideratum for all students of Iranian. The valuable pioneering work done by E. Leumann is now more than thirty years old. Since then, thanks almost entirely to the labours of H. W. Bailey with the Late Khotanese bilingual texts, our knowledge of Khotanese has progressed considerably. His work in so far as it affects the vocabulary of the Book of Zambasta will be found in his *Prolexis to the Book of Zambasta*, which I have used freely in the final preparation of this edition.

My interest in the Book of Zambasta, which as a student I began reading with Professor Bailey as long ago now as 1961,³ was originally to provide a basis for my grammatical studies of the Khotanese language. By the end of 1962 I had completed a translation—the first in English,

¹ The Iranian affinity of Khotanese was demonstrated by H. Reichelt, *Indo-germanisches Jahrbuch*, i, 1913, 20–36, and S. Konow, *GGA*, 1912, 551–65.

² On the name of Khotan see now P. Pelliot, *Notes on Marco Polo*, i, Paris, 1959, s.v. Cotan.

³ We have not, however, read together those folios published for the first time in 1965.

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and the only up-to-date one—of the then known folios. The Pāli Text Society agreed to its publication, but a combination of factors caused a total alteration in the nature of the work. The translation showed up many difficulties that had not before leaped to the eye, and many discoveries were made as a result of its use by Professor Bailey and myself. It became clear that a linguistic commentary ought to be published, and Professor Bailey set about preparing one. At the same time he received from Germany the photographs that had been made for Leumann of the folios he had been lent from the Petrovski collection in 1909. These are still sometimes better than those in the recently published facsimile volume. Clearly a new edition of the text should also be made. It is true that Leumann's text is a monument of accuracy, both as regards his reading of the original script and his son's proof-reading. But his text does not indicate such things as the verse numbers, the manuscript punctuation, or the distribution of syllables over a line—features that he had not overlooked, but which do have significance for the critical study of the text and should be presented. It is indeed fortunate that he was careful to indicate the manuscript reading wherever he had changed it for metrical or other reasons.

Photographs of almost all the folios have become available, the only exceptions being folios 214^r, 270, 412, and the variant to 13. 9–16. I hope to be able to include facsimiles of those folios kept in this country in a volume that also contains a complete word-index, to be published separately. The importance of facsimiles cannot be over-emphasized especially where one is dealing with a script as difficult as Central Asian Brahmi. No word can be safely used if a facsimile is not available. Full credit therefore is due to the Russians for producing their recent facsimile volume. News of its impending publication had caused hesitation for some time about publishing this new edition of the Book of Zambasta. Most exciting is the inclusion in it of ten complete and nine incomplete new folios, all in facsimile and transcription, the former also translated and provided with a glossary. All this material is now incorporated in the present volume. These new folios again provide evidence of the difficulty in translating Khotanese even when the meanings of all the words are known.

Finally, I should like to express my gratitude to the School of Oriental and African Studies for meeting the cost of publication of this work in the London Oriental Series. It has been a pleasure to know again the accuracy of the Oxford University Press.

R. E. EMMERICK

September 1966

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INTRODUCTION

SITUATED on the southern edge of the Takla Makan desert that barred the way between India and China on the north, Khotan was a natural meeting-point for travellers from east to west or the reverse. The Chinese pilgrims, Fa-hsien in the fifth century and Hsüan-tsang in the seventh, both passed through Khotan on their way to or from India, when they went there to procure Buddhist scriptures, and both have left descriptions of the city. Both described it as a city full of monasteries. Enthusiasm for Buddhist doctrine pervaded it. People came from China to learn about Buddhism. Local scholars were actively engaged in making translations from Sanskrit into their own Iranian language, Khotanese. In the present century translations, in whole or in part, of a considerable number of Buddhist *sūtras* have come to light.

Not all their work was mechanical translation. The Book of Zambasta is a veritable Manual of Buddhism. Some chapters paraphrase in broad outline known Buddhist texts. Thus Chapter 2 corresponds in a general way with the *Bhadramāyākārvayākarana*. At the end of the first chapter the author seeks pardon 'from all the *deva* Buddhas for whatever meaning I have distorted here' (1. 189) and at the end of Chapter 8 he says: 'Whatever there may be here which the Buddha has not spoken in a *sūtra* one should not accept. That is all my fault. Whatever there may be here that has also been spoken in the *Mahāyāna* one should not try to make unauthoritative. Why? This is the fault of him who does not understand it himself. It is not my fault in that case nor is it really the Buddha's' (8. 48–50). These are the words of a paraphrast rather than a translator.

This text has been known as 'E'. In 1908 two folios (269 and 335) were offered for sale to the Strassburg University Library by a Russian from Jerusalem. They were described briefly by E. Leumann and assigned the letter E in his alphabetically arranged list of known Khotanese manuscripts (*ZDMG*, 62, 1908, 96 and 103). These folios, together with 271, 334, 385, and 389, subsequently became the possession of the Asiatic Society of Bengal in Calcutta. All these folios were published in facsimile by S. Konow in *Memoirs of the Asiatic Society of Bengal*, v, 1914.

In 1909 Leumann received for examination 173 folios from the

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Petrovski collection in the Asiatic Museum at St. Petersburg. These belonged to the same poem. Leumann described them in *Zur nordarischen Sprache und Literatur*, Straßburg, 1912, pp. 11–15. He there tells how they were photographed with the help of M. Walleser before being returned to St. Petersburg. His son Manu Leumann published some of these folios in facsimile in a private publication, *Sakische Handschriftproben*, Zürich, 1934. The folios published there were: 256^v, 257^r, 258^v, 259^r, 303^v, 304^r, the right halves of 257^v, 258^r, and the left halves of 259^v, 260^r.

A facsimile of fol. 214^v was published in E. Huntington, *The Pulse of Asia*, London, 1907, opposite page 206. This was transliterated and translated by S. Konow, *Saka Studies*, Oslo, 1932, p. 112. We are fortunate in having E. Leumann's transcription and translation of fol. 214^r as no photograph was available to M. Leumann and the folio may no longer exist. Huntington, who was at New Haven, had taken the folio to America together with three other fragments (see E. Leumann, *ZDMG*, 67, 1913, 679–80). The Assistant Head of the Reference Department of Yale University Library, New Haven, in a letter of 15 September 1966 writes: 'I am sorry to inform you that Yale possesses no Khotanese manuscripts. We have a collection of manuscripts presented to the Library by Professor Ellsworth Huntington, but the material is all much later than his *Pulse of Asia*'.

No photograph was available to M. Leumann for fol. 270 belonging to the Akademie der Wissenschaften in Berlin. S. Konow had published a transcription and translation but no photograph in *SPAW*, 1912, 113^{1–2}.

Eighteen of the Leningrad folios (336–40, 342–54), together with two (334, 335) from Calcutta, were edited and translated by E. Leumann in his book *Maitreya-samiti, das Zukunftsideal der Buddhisten*, Straßburg, 1919.

Five folios (150, 296–9) are in good condition still in the British Museum, London. They bear the numbers Or(iental) 9614. 4, 1, 2, 3+6, 5. With the exception of Or. 9614. 6 they have most recently been transcribed by H. W. Bailey, *KT*, v. 22–25. A number of corrections need to be made to the readings there, e.g. 2^r4 read *iyü* for *iya*; 4^v5 read *hivi* for *hiri*; 5^r2 read *yaniru* for *yaniri*. *styūdu* is visible in 5^r5 and *hamdaro* in 3^v3.

All the above-mentioned folios were transcribed and translated by E. and M. Leumann in *Das nordarische (sakische) Lehrgedicht des Buddhismus*, Leipzig, 1933–6. Detailed reviews were made by S. Konow, *NTS*,

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vii, 1934, 5–55; xi, 1939, 5–84 and by H. W. Bailey, *BSOS*, ix. 1, 1937, 69–78.

Leumann included three variants in his critical apparatus. These were to E 9. 36–47, now published as H. 142 NS 51 in *KT*, v. 26; to E 14. 9–16, published without photograph by S. Konow, *SPAW*, 1912, 1130–1; to E 23. 108–19, now published as H. 143 NS 84 in *KT*, v. 41. This last was not recognized by H. W. Bailey and hence his edition requires some adjustment.

In 1955 V. S. Vorob'ev-Desyatovskij in an article called 'Novye listy sakskoj rukopisi <E>', pp. 68–71 in *Kratkie soobščenija instituta vostokovedenija*, xvi, revealed that additional folios of the poem had been discovered in Leningrad including the end of Chapter 2 and the beginning of Chapter 3, which leads on without a break to what is Leumann's Chapter 4. In Moscow 1965 there was published *Skazanie o Bhadre (Novye listy sakskoj rukopisi 'E')* by V. S. Vorob'ev-Desyatovskij and M. I. Vorob'eva-Desyatovskaja, the responsible editors being L. G. Gercenberg and V. A. Livšic. This volume contains in addition to facsimiles of all the 173 Leningrad folios seen by E. Leumann, facsimiles of ten complete and nine incomplete new folios. One folio, called 'y' by Leumann and translated and edited by him (E, pp. 352–4), has been omitted, perhaps by accident, from the volume. What Leumann thought were folios 177 and 178 are there published on pp. 296–7 as unplaced. I have attempted to show that they are in fact folios 267 and 268 (see R. E. Emmerick, *BSOAS*, xxix. 3, 1966, 615 n. 28; xxx. 1, 1967, 84). As part of fol. 267 was already extant, Leumann had seen in fact only 172 folios and the Leningrad total is 191 instead of 192 unless we include folio 'y'.

Another folio that has come to light since Leumann's publication of 1933–6 is in Japan. An excellent facsimile of fol. 294 was published by T. Inokuchi in *Monumenta Serindica*, iv, 1961, plate 10. Transcription and translation were provided by M. Leumann, *ZDMG*, 113. 1, 1963, 80–6, and transcription by H. W. Bailey, *KT*, v. 355. T. Inokuchi wrote a letter to me (referred to in *KT*, v. 389), dated 11 September 1962, in which he said: 'No other Khotanese fragment can be found in Japan to my knowledge.'

Most recently it has been discovered that another folio of the poem is in London, folio 279, in the India Office Library. This folio was published in transcription by H. W. Bailey as H[oernle] 142 NS 53 in *KT*, v. 27, but it was not recognized by him as belonging to this poem. The identification is suggested by M. Leumann in an article to be published

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in *ZDMG*. My own examination of the folio at the India Office Library has confirmed the correctness of Leumann's assumption.

Thus the poem is now known from the following folios:

1. 6 folios in Calcutta (269, 271, 334–5, 385, 389)
2. 192 folios in Leningrad
3. 6 folios in London (150, 279, 296–9)
4. 1 folio in America (214)
5. 1 folio in Germany (270, ? lost)
6. 1 folio in Japan (294)

That is, 207 folios in all.

The lowest folio number is 146. Its right edge is broken so that it contains no verse numbers. Similar are 147 and 150. But fol. 159, which concludes one chapter and begins another, contains at the end of the chapter the verse number 190. If there were 12 lines to a folio, this would bring us back to fol. 143 verso. If the book began here, fol. 143 recto may simply have contained the title or even have been blank like fol. 440 verso. It is not necessary to assume with Leumann that the preceding 142 folios must have contained the same text, although they may have done so. We have only to think of the Paris MS. P 3513 containing five separate texts one after the other, kept separate only by a blank verso and recto or the like. We have a *nano* text (*KT*, iii. 112), a *Prajñāpāramitā* text (*KBT* 54), the *Bhadracaryādeśanā* (ed. J. P. Asmussen, Copenhagen, 1961), the *Suvarṇabhāṣottamasūtra* (*KT*, i. 242), and a *deśanā* text (*KBT* 62; translated by H. W. Bailey in *Indological Studies in honor of W. Norman Brown*, New Haven 1962, pp. 18–22).

Assuming, then, that the text began at fol. 143 and ended at fol. 440^v, it should have contained in all 298 folios. Our 207 folios represent thus more than two-thirds of the total. Chapter beginnings indicated by the use of the word *Siddham* are attested for all chapters except 1, 8, 18, 19, 21, and 22. That Chapter 8 began at fol. 222^{r2} is clear from the occurrence of such verse numbers as 19, 20, 23 on fol. 223 and consistent numbering on subsequent folios. Fol. 291, where Chapter 18 should begin, is now available among the new Leningrad folios. The word *Siddham* does not occur, but as fol. 290^v contains in cursive script Sanskrit *ślokas* apparently unconnected with the poem and information on the local calendar, a new chapter may have been begun even so (see p. 255). The left side of fol. 296, where Chapter 19 should have begun, is missing. It could have contained *Siddham*. That a chapter began at 296^{r1} is proved by the fact that fol. 303 gives the number of the last

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verse as 94. Furthermore, this chapter is called on fol. 303 the *straiyaparivāra* 'chapter on women'. Fol. 294 does not mention women but 296 does. Fol. 314 contains verse numbers 29, 30, 31, enabling us to infer that fol. 312 contained 21. 1–10. Despite the large gap in extant folios from 315 to 333, the large verse numbers in 334, namely 90, 95, 96, enable us to be confident that Chapter 22 began on fol. 326^v. The only place where a chapter is likely to have occurred unknown to us is in folios 315–26. Chapter 21 may have been shorter than 173 verses, in which case one or more entire chapters could have been lost with the loss of folios 315–26. Theoretically, more than one chapter may have occurred on folios 271^{r1} to 282^{r1}, as the beginnings of some lines and after fol. 271 all the verse numbers are lost, but although the precise sequence of thought in the chapter is obscure, no likely place to begin a new chapter can be found.

The following table indicates the structure of the Book of Zambasta so far as it is known at present. Those folios which are still missing are placed within square brackets. An asterisk indicates a folio whose facsimile has been published in V. S. Vorob'ev-Desyatovskij and M. I. Vorob'eva-Desyatovskaja, *Skazanie o Bhadre (Novye listy sakshoj rukopisi 'E')*, Moscow, 1965.

The folio numbers given in the table below and on pp. 114 and 116 for 211^r, 212^r, 212^v are reconstructed. As Leumann showed, the scribe, instead of turning the folio over in order to continue as he usually did, laid it aside at this point and used a new folio before returning to it. The actual sequence is thus 211^r, 212^r, 212^v, 211^v, 213^r instead of the expected 211^r, 211^v, 212^r, 212^v, 213^r. Similar slips on folios 238^v and 285^v were corrected by the scribe.

THE 24 CHAPTERS

i. Folios 143^v–159^r

[143	1–6]	[149	67–78]	[155	139–50]
[144	7–18]	[150	79–90 (?)	[156	151–62]
[145	19–30]	[151	91–102]	[157	163–74]
*146	31–42	[152	103–14]	[158	175–86]
*147	43–54	[153	115–26]	*159 ^r	187–90
[148	55–66]	[154	127–38]		

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2. *Folios 159^v-179^v*

*159 ^v	1-6	*166	79-90	*173	163-74
*160	7-18	*167	91-102	*174	175-86
*161	19-30	*168	103-14	*175	187-98
[162]	31-42]	*169	115-26	*176	199-210
*163	43-54	*170	127-38	*177	211-22
*164	55-66	*171	139-50	*178	223-34
*165	67-78	*172	151-62	*179	235-44

3. *Folios 180^r-192^v*

*180	1-12	*185	61-72	*189	109-20
*181	13-24	*186	73-84	*190	121-32
*182	25-36	*187	85-96	*191	133-44
*183	37-48	*188	97-108	*192	145-51
*184	49-60				

4. *Folios 192^v-202^v*

*192 ^v	1-5	*196	42-53	*200	90-101
*193	6-17	*197	54-65	*201	102-13
*194	18-29	*198	66-77	*202	114-20
*195	30-41	*199	78-89		

5. *Folios 202^v-212^r*

*202 ^v	1-5	*206	42-53	*210	90-101
*203	6-17	*207	54-65	*211	102-13
*204	18-29	*208	66-77	*212	114
*205	30-41	*209	78-89		

6. *Folios 212^r-217^r*

*212	1-11	214	24-35	*216	48-59
*213	12-23	*215	36-47	*217	60

7. *Folios 217^r-222^r*

*217	1-11	*219	24-35	[221	48-59]
*218	12-23	*220	36-47	[222	60]

8. *Folios 222^r-226^r*

[222	1-11]	*224	24-35	*226	48-50
*223	12-23	*225	36-47		

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9. *Folios 226^r-228^v*

*226	1-9	*227	10-21	*228	22-8
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10. *Folios 228^v-231^r*

*228 ^v	1-5	*230	18-29	*231 ^r	30-5
*229	6-17				

11. *Folios 231^v-237^v*

*231 ^v	1-6	*234	31-42	*236	55-66
*232	7-18	*235	43-54	*237	67-77
*233	19-30				

12. *Folios 238^r-249^r*

*238	1-12	*242	49-60	[246	97-108]
*239	13-24	*243	61-72	*247	109-20
*240	25-36	*244	73-84	*248	121-32
*241	37-48	*245	85-96	*249	133-4

13. *Folios 249^r-262^r*

*249	1-10	*254	59-70	*259	119-30
*250	11-22	*255	71-82	*260	131-42
*251	23-34	*256	83-94	*261	143-54
*252	35-46	*257	95-106	*262 ^r	155-60
*253	47-58	*258	107-118		

14. *Folios 262^v-270^v*

*262 ^v	1-6	*265	31-42	*268	67-78
*263	7-18	*266	43-54	269	79-90
*264	19-30	*267	55-66	270	91-100

15. *Folios 271^r-282^r*

271	1-12	[275	49-60]	279	97-108
*272	13-24	[276	61-72]	*280	109-20
*273	25-36	[277	73-84]	*281	121-32
*274	37-48	*278	85-96	*282	133

16. *Folios 282^r-287^v*

*282	1-11	*284	24-35	*286	48-59
*283	12-23	*285	36-47	*287	60-67

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17. *Folios 287^v-290^r*

*287^v 1-4
*288 5-16

*289 17-28
*290 29-33

18. *Folios 291^r-295^v*

*291 1-12
*292 13-24

*293 25-36
294 37-48
[295] 49-60

19. *Folios 296^r-303^v*

296 1-12
297 13-24
298 25-36

299 37-48
*300 49-60
*301 61-72

*302 73-84
*303 85-94

20. *Folios 304^r-312^r*

*304 1-12
*305 13-24
*306 25-36

*307 37-48
*308 49-60
*309 61-72

[310] 73-84
[311] 85-96
[312] 97-8]

21. *Folios 312^r-326^v*

[312] 1-10
*313 11-22
*314 23-34
[315] 35-46
[316] 47-58

[317] 59-70
[318] 71-82
[319] 83-94
[320] 95-106
[321] 107-18

[322] 119-30
[323] 131-42
[324] 143-54
[325] 155-66
[326] 167-73

22. *Folios 326^v-354^v*

[326^v] 1-5
[327] 6-17
[328] 18-29
[329] 30-41
[330] 42-53
[331] 54-65
[332] 66-77
[333] 78-89
334 90-101
335 102-13

*336 114-25
*337 126-37
*338 138-49
*339 150-61
*340 162-73
[341] 174-85
*342 186-97
*343 198-209
*344 210-21
*345 222-33

*346 234-45
*347 246-57
*348 258-69
*349 270-81
*350 282-93
*351 294-305
*352 306-17
*353 318-29
*354 330-6

23. *Folios 354^v-385^v*

*354^v 1-5
*355 6-17

*365 126-37
*366 138-49

[376] 258-69
[377] 270-81

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*356 18-29
*357 30-41
*358 42-53
[359] 54-65
[360] 66-77
[361] 78-89
*362 90-101
*363 102-13
*364 114-25

*367 150-61
*368 162-73
[369] 174-85
[370] 186-97
[371] 198-209
[372] 210-21
[373] 222-33
[374] 234-45
[375] 246-57

24. *Folios 385^v-440^r*

385^v 1-5
[386] 6-17
[387] 18-29
[388] 30-41
389 42-53
[390] 54-65]†
[391] 66-77
[392] 78-89
[393] 90-101
[394] 102-13
*395 114-25
[396] 126-37
[397] 138-49
[398] 150-61]‡

*404 222-33
*405 234-45
*406 246-57
*407 258-69
*408 270-81
[409] 282-93
[410] 294-305
[411] 306-17
412 318-29 (?)
[413] 330-41
[414] 342-53
[415] 354-65
[416] 366-77
[417] 378-89
*418 390-401
*400 174-85
*401 186-97
*402 198-209
*403 210-21

*419 402-13
*420 414-25
*421 426-37
*422 438-49

† Variant 16 provides evidence for 24. 54-8.

‡ Variant 17 provides evidence for 24. 161.

P.S. On 28 February 1968 I was able to visit Yale in person and succeeded through the kind help of S. Insler in finding the four Central Asian MS. items belonging to the Ellsworth Huntington collection. They have hitherto been believed to be missing. Fol. 214, referred to on p. xii above, is thus not lost but preserved in the new Beinecke Rare Book and Manuscript Library at Yale. I hope to publish facsimiles of both sides of the folio in volume two.

METRICAL ANALYSIS

FOR my view of the Old Khotanese metrical system, see pp. 437-40.
The three types of metre are distributed as follows:

1	A	16. 19-27	A
2. 1-104	A	28-30	C
105-22	C	31-49	B
123-244	A	50-1	A
3	C	52-6	C
4, 5, 6	A	57-67	A
7, 8	C	17, 18	C
9, 10, 11	A	19	B
12. 1-89	B	20, 21	C
90-125	C	22, 23	A
126-9	B	24. 1-5	B
130-4	C	42-53	B
13	A	114-25	B
14	B	162-208	B
15. 1-48	A	209-14	C
85-96	A	215-43	B
109-11	A	244-8	C
112-23	C	249-81	B
124-33	A	318-29	C
16. 1-5	A	378-492	B
6	B	493-4	A
7-11	A	495-521	B
12-18	B	642-59	B

APPARATUS

[]	MS. broken out or not visible.
[. . .]	Dots indicate conjectured number of syllables in gap.
[italics]	Supplement due to Leumann.
italics	Letters not clearly visible.*
--	Dashes in line indicate illegible traces of letters.
.	As in MS.
(na)	Letters supplied by editor even if there is no space in MS.
<t>	Editor's correction. MS. reading will be found in footnotes.
hau—da	Long hyphen indicates a gap in the MS. between parts of a word. Rarely punctuation may intervene e.g. patä-.—hvāno 22. 92.
kṣāta'	Apostrophe indicates a hook in the MS. below the preceding syllable.
kṛ̥ṇtha	A subscripted hook indicates unetymological <i>anusvāra</i> .

* Italics in the colophons indicate the use of the cursive script.

THE BOOK OF ZAMBASTA

- Fol. 146^r 31 [. . .] ju vā [k]ū[ra sa]mu nä saña bvāmata mulysdā
[]
- 32 [. .] ju hāde uysnora ba—lysānu hotu ne buvāre ara—
[hand]]
- 33 [s̄sā]krā ttāra hota anantu cī aysura gyastyo jvāre ššakkrā
[]
- 34 balysä vā irdä ne īndä tcamna pharu balysa närmändä
kye []
- 35 bramanānu dṛṣṭā utāra s̄sō ttarandaru tta nä saittā
drra[ya]]
- 36 ne ju tta patämara stā ko tta āya aysmū hāde utāri
[s̄sā]]
- Fol. 146^v 37 satvānu kādāna aštā bādi ku s̄sai ttušuvō' ditte aštā skyāte
ku []
- 38 ku vā paranārvāte dätte ne hāde puššo hārṣṭai jīye
ku [stā]]
- 39 irdyau jsa ttātā biśsā kire ysamaššām̄diya balysi nijsaſte
gya[stā]]
- 40 ysurrā brīyā jađi u ka—rma aretā tharggū hisu ttātā
[.ai]]
- 41 ātamo ju balysä ne hvīnde cvī pađā väta prāñāhāna
[]]
- 42 [. mahā]yānā py[uvā'ñ]i balysūñavūysai hvā'ndi ku
[]]

33 ra in aysura written small below.

CHAPTER 1

Originally on folios 143^v to 159^r, only folios 146, 147, possibly 150, and 159 belonging to this chapter are extant. It is not necessary to assume that further chapters of the same work preceded this one. The recto of folio 143 may have borne the title. See p. xiv.

The chapter is apparently a *sūtra* spoken by Samantabhadra (l. 188), not Śākyamuni as usual. Samantabhadra is especially venerated in the *Bhadracaryādeśanā*, the Khotanese version of which survives entire (text ed. H. W. Bailey, *KT*, i. 222-30; ed. and tr. J. P. Asmussen, *The Khotanese Bhadracaryādeśanā*, Copenhagen, 1961). In the Book of Zambasta he is mentioned with Mafijuśri in 2. 79 but otherwise only in the 'releases of Samantabhadra' (Ch. 13).

. . . ³¹false indeed are their *upāyas*, knowledge, compassion . . . ³²but Fol. 146 beings do not realize the power of Buddhas. Arhats . . . ³³so unlimited is Śakra's power when the *asuras* fight with the gods. Śakra . . . ³⁴but they do not possess the Buddha's *rddhis*, by which he conjures up many Buddhas, who . . . ³⁵It is the noble heresy of brahmins that one body appears to them thus in the three (worlds) . . . ³⁶Not indeed thus is the report: 'Would it were thus!' But the mind is noble . . . ³⁷For the sake of beings it is the time when he appears even among the Tuṣita-gods. It is the moment when . . . ³⁸When he appears *parinirvta* but does not really disappear. Where . . . ³⁹By his *rddhis* the *deva* Buddha has displayed all these acts on earth . . . ⁴⁰anger, passion, ignorance, and the *karmas* of envy, pain, and greed, these . . . ⁴¹In the *Āgama*, it is not said of the Buddha what his *prāñidhānas* were formerly . . . ⁴²The Mahāyāna should be heard by a *bodhi*-seeking man, where . . .

- Fol. 147^r 43 [.] *bvāñ*i*ya vicittre .*
 []
 44 [.] *samā harbāssā ba—lysa akshubhyā ttārā jsa pātēu*
 []
 45 [*dā*]tu hvate buḍaru mahā—yānu battaru śrāvaka-yānu
 []
 46 ttāna cu avaśśārṣṭā yāna samu kho rre trāmā biśśānu
 ttā []
 47 avamāta māsta samāhā—na kṣāndi dhāraṇi bhūmā
vasu[ta] []
 48 śśoñā paramāñava pharu kṣe—tra kṣānuvo kalpa-praveśa
balyā []

- Fol. 147^v 49 *crrāma haspāsca mahāyā—ñā kye balyūstu carindi .*
biśpa[diya] []
 50 hanāsā dukhyo bitcampha trāmu ggei'lsārā jađina
pamjsa []
 51 balyūnavūysā ttū khāṇḍu nuvaśtāre uysnora .
 ttī []
 52 [*d*]āta-hvāñyo jsa pyūvā're närvāna-dīvi padamgyo .
 []
 53 [*ttī sa*]rvasatva numandraindā sātāvāya hāmāre .
 []
 54 [.]-ä.-e [*a*]bitanda śśive hađaya
 []

. . .⁴³he would damage the various . . .⁴⁴all the Buddhas, Akṣobhya at Fol. 147
 the head then . . .⁴⁵He named the greater Law the Mahāyāna, the lesser
 the Śrāvakayāna . . .⁴⁶Therefore, as for the remaining vehicles, it is just
 like the king of all . . .⁴⁷unlimited, great *samādhis*, *kṣāntis*, *dhāraṇis*,
bhūmis, pure . . .⁴⁸in one single atom many *kṣetras*, in instants *kalpa*-
 entries of the Buddha . . .⁴⁹As is the striving in the Mahāyāna by those
 who practise *bodhi* in all ways . . .⁵⁰lost, overcome by woes, so they
 revolve through ignorance in the five (*gatis*) . . .⁵¹In this way the
 Bodhisattvas test beings. Then . . .⁵²From the preachers of the Law they
 hear the description of the continent of Nirvāṇa . . .⁵³(then) they invite
 all beings. They become caravan-conductors . . .⁵⁴free from doubt, by
 day (and) by night . . .

Fol. 150^r 79

- 80 [.] [.] hamtsa hiñe jsa tva' [. .]
 []]
- 81 [. .] ssu yäde aysmya byāna trāya muho sarvaña balya
 []]
- 82 tt[ā]na sañāna uttara-pamcā—lä ttrāste sarvañi balyäsä
 []]
- 83 ttrāmu māñamädāna balyäsä sa—ñina mara dyāñäte ysam̄thu
 []]
- 84 sañāna ttäte kire nijsaṣde ko va parsāro uysnora daśta
 d[]]

Fol. 150^v 85 kho ni ssadda indrya hota kho nä kuśala-mūla paysānde .

- tt[
]]
- 86 ttäna sañina balsi tta dä—stā pararärväte ko va uysno—
 r[a
]]
- 87 kadalā māñamde asāre samu kho khavä ūcāi bätäva
 []]
- 88 cā'ye māñamde marice ttämärä tterä jsirane stor[u]
 []]
- 89 [. .] hivī [. . .] ttäte skaugye škimäte štā[ne]
 []]
- 90 [.] [sat]ä-y[s]äre —ä -ä -ä
 []]

⁸³ dä in māñamädāna written small below.

On the folio number see E. Leumann, *Lehrgedicht*, p. 350. Transcription and translation, ibid., pp. 351-3. Transcription also in *KT*, v. 24. British Museum, Or. 9614. 4.

...⁸⁰ with the army . . .⁸¹made reins on the mind. Deliver us, all-knowing Fol. 150
 Buddha. . . .⁸²By this means the all-knowing Buddha delivered
 Uttarapañcāla. . . .⁸³Likewise the Buddha by an expedient revealed
 birth here. . . .⁸⁴By an expedient he displays these acts: 'Would that
 the beings may be rescued!' Skilful . . .⁸⁵As is their faith, senses, power,
 as he recognized their merit-roots . . .⁸⁶By this expedient the Buddha
 thus appeared *parinirvṛta*. If the beings . . . (All the elements are)⁸⁷like
 the *kadalī*-tree, without substance, just like the foam of water (or)
 lightning . . .⁸⁸like magic, a mirage, partial blindness. So very deceptive
 . . .⁸⁹one's own . . . creates these *samskāras* . . .⁹⁰myriads . . .

Fol. 159^r 187 kṣanvo biśā kalpa ttuvāyī—ndā u parimāṇvo kṣettra
 panye kṣaṇā cakkru pravartti—ndā parrijīndi uysnora 7
 188 ttū hvano samantabhadṛ biśsu hu-hvatu rraṣṭo naljsondā
 kūlu satā-ysāre gyasta hva'ndi kye puṣṣo parrāta dukhyo jsa
 189 cu aysu ttū hvanau byūttaimā kye käde batā bvāmata dīra
 biśā gyasta balysa kṣamevī—mä cu mara bvatemā arthu 9
 190 cu haḍe vā marā puñā nā—taimā avaśā ttyau puñyau jsa sarva-
 satvyau jsa ro haṁtsa balysūstu bustā hämāne 190 II II

āśā'ri puñabhadrrā byaude mai jve hāysa bari ba'ysā pūryau si'nau

¹⁸⁷In moments, they lead (to salvation) over all the *kalpas* and in Fol. 159 atoms all the *kṣetras*. In every moment, they roll on the Wheel, they deliver the beings.'

¹⁸⁸Samantabhadra rightly finished all this well-spoken teaching. There were a myriad-thousand hundred-thousands of gods (and) men who were completely delivered from woes.

¹⁸⁹Since I have translated this into Khotanese, however extremely small (and) poor my knowledge, I seek pardon from all the *deva* Buddhas for whatever meaning I have distorted here. ¹⁹⁰But whatever merits I may have obtained here, may I surely through these merits realize *bodhi* together with all beings also.

The Ācārya Puñyabhadra has received (this). May it not be far from him while alive. May it bring the Buddha's favour, (my) sons.

CHAPTER 2

Chapter 2 extends from fol. 159^v to 179^v and consists of 244 verses. Only fol. 162 with verses 31–42 is now missing. Folios 171–9 were published for the first time in 1965. See p. xiii.

This chapter contains the Tale of Bhadra. The story of the conversion of Bhadra the magician was known in Tibetan, Chinese, and Pāli (summarized by Leumann, *Lehrgedicht*, pp. 361–7). The Tibetan version has been edited and translated by K. Régamey, *The Bhadramāyākāravyākaraṇa*, Warsaw, 1938. The new folios contain some verses that correspond closely as shown from the parallel passages quoted below. But the Khotanese version remains as a whole a paraphrase rather than a close translation.

The story. The Buddha's reputation of omniscience displeased those who lost pupils to him and they here discuss ways of testing his omniscience. Bhadra's suggestion is to disguise a cemetery by magic powers and then invite the Buddha there. The Buddha accepts his invitation despite a warning by Aniruddha. But when Bhadra tries to change the house back into a cemetery his magic powers fail him. Vajrapāṇi puts a gong in Bhadra's hand and when he strikes it verses of instruction come forth which convert Bhadra, who resolves to ask the Buddha's forgiveness. The Buddha forgives him, and then the various Bodhisattvas in turn give him instruction. Bhadra then sees the *lakṣaṇas* of the Buddha and praises him. He asks how to realize *bodhi*, and the Buddha explains. Finally the Buddha predicts Bhadra to *bodhi*, and Bhadra honours him.

Parallel passages:

145–6 cf. Régamey § 19:

de-nas dehi čhe gnas-brtan hod-sruṇ chen-pos // čhigs-su bced-pa hdi
smras-so //
sbyin-pa hdi ni ci-hdra dañ
len-par byed-pa ci-hdra-ba
de-hdrahi chos-ñid thob hgyur-bar
yon ni rnam-par sbyoṇ gyur-cig

'On that occasion the *sthavira* Mahākāśyapa uttered this verse:

"Just as is the gift, so is the receiver. If one penetrates into the profound nature (*dharmaṭā*) [of both], the offering may become perfectly pure."

147–8 cf. Régamey § 21:

sā-rihi bus smras-pa //
rim-gro byed-pahi sems gañ dañ
len-par byed-pahi sems gañ dañ
sbyin-par byed-pa ji-lta-bar
yon ni myur-du sbyoṇ-bar sog

Śāriputra said:

"Just as is the mind of the worshipper, and just as is the mind of the receiver, so is the giver too. Hence the offering may quickly become pure."

149–50 cf. Régamey § 20:

mohu-dgal-gyi bu chen-pos smras-pa //
gdañ ni ji-ltar báms-pa dañ
de-la gañ-dag bžugs-pa-rnams
mi-mñam ma-mchis mčhuns-pa-ste
mchod-sbyin dag-pa bla-na med

'Mahāmaudgalyāyana said:

"The arrangements for sitting and those who sit on them, do not differ.
And, since they are identical, this offering is pure and unsurpassed."

151 cf. Régamey § 22:

rab-hbyor-gyis smras-pa //
gtön-med sbyin-pa hdi btañ-ba
len-pa med-pa-rnams-kyis blañs
gañ-dag hdir ni gsegs-pa-rnams
de-dag yon sbyoṇ byed-pa yin

Subhūti said:

"[Since one bestowed] offerings here, giving nothing in reality, and since they were received by those who, in reality, do not receive,—all those who came here offered a pure gift."

152 cf. Régamey § 23:

kun-dgah-bos smras-pa //
hdi ni nam-mkhahi sbyin-pa-ste
bsam-gyis mi-khyab-rnams-kyis spyad
gañ-dag sems lus grol-ba de
hjig-rtén-na ni yon sbyoṇ mchog

Ānanda said:

"This is a gift of Space. It was received by inconceivable [receivers]. They who are delivered from mind and body are themselves the supreme offering!"

153 cf. Régamey § 31:

hjam-dpal góñ-nur gyur-pas smras-pa //
ji-ltar hdi ni sñon gnas-pa
thams-cad byed-pa med-pa ltar
de-bžin chos-rnams thams-cad ni
sñon-gyi mthah-nas rtag-tu mñam

'Mañjuśrī, the prince royal, said:

"Just as all this is undone from the outset, so the whole reality is always equally [unreal] from the very beginning."

Fol. 159^v

- 1 Siddham tta mä pyūṣṭu kho gyastā balysä balysūṣtu hastamu bustä dātinau ggei'ssäte cakkru bissä anyattīrthiya rr[īye]
 2 rājagṛhā āstā gṛddhrakūtu ttu scātu ggaru väte balysä .
 pharākyau ṣṣamanyo hamtsa pharu bodhisatva balonda 2
 3 bissä hälā yä nāma bi—raṣṭā ṣṣuvai bulysu buro tsutā—
 tā biissu butte sarvañi ba—lysä biṣye ysamaśsandai ttrāni 3
 4 dātena bvemäte jsa puñyau j[sa] māñandī hañdarā niṣti
 biṣye ysamaśsandai satvā cu va ne kau hastari āya 4
 5 ttrāmu biissä satva hañgu käde māste mulśde jsa kei'tā
 ošku vätā ṣṣive hañaya kho ju māta bryandamu pūru . 5
 6 ṣṣayānu ggūttāro ysātā cakkravarttauñu paśsäte
 ne vā ttāna härna škälśu yi—ndä cu biissä padya aggamjsi 6

E 2

¹Success. So I have heard. When the *deva* Buddha realized best *bodhi*, he turned the Wheel of the Law; he left behind all heretics. ²The Buddha remained at Rājagṛha at that time on Mount Gṛdhrañkūṭa with many monks. There were many powerful Bodhisattvas. ³His name spread to all sides; his fame went afar. The all-knowing Buddha, the stronghold of the whole world, knows all. ⁴There is no other being in the whole world resembling him in appearance, in knowledge, in merits. How much less if there should be one better! ⁵Thus, with very great compassion, he cares equally for all beings continually by night (and) by day just as a mother for her most beloved son. ⁶He was born in the *gotra* of the Śākyas. He gave up world dominion. Yet he is not proud because of this matter, since he is in every way faultless.

² MS. dgṛddhrakūtu.

- Fol. 160^r
- 7 kädä rraṣṭu hvāñāte dātu samtsāru harbiśsu nyaste cai ju väte ttamndā[na] ssāru yi[ndä]
 - 8 ysamaśśandai harbiśsu hälsto baly-su vara byūttä ttu kālu ttärthānu kṣīnu paśśāndi
 - 9 ttärthānu mästā arātā käde nu dukhā aysmya saittä cūde ttū nāma tta byaude
 - 10 ttrāmu hamgriya hamälä kho ju myo bāggare pārre . biśśunye cāmbule kaște
 - 11 biśśunya vaiśāna ttrāma kho yā ttiryaśunya daiyā cu ni dātā harbiśśā kūre
 - 12 kye kamalā patāvutta tsindi k[y]e vā jala bulysa kye mulysga kye ggū<ś>no kaṅgo prahostā

- Fol. 160^v
- 13 kye ggisā bāste kye grūške . [k]y[e] vā ttā būnai jsāte ci ne pätāyindā ci rrai—[ndi]
 - 14 kye pulske khāysä kye hvāssä kye vā hiyāra ce bāte myāñō dai ssau vā štāre
 - 15 ttāte nā ttandrāma vicitra vrrata ttavaścarāṇa parāha ku samu pharu karya u stāma
 - 16 kho ye siyato hvaittā bajsi—ha o ūtco māmthāte kiśśa kari ju vara rrūnā ni byo—[dä]
 - 17 ttrāmä štātā kūri parāhā cu ye ttarandari dukha tindā biśśä karya stāma ttuśśima
 - 18 saña ni pharu harbi[ś]s[ā] kūra tteri atāca kho ni rro parā—hā gyadīnā — — —

Very rightly he proclaims the Law. He despises *samsāra* utterly. Fol. 160 Whatever he has, with so much he does good . . .⁸The people turned completely towards the Buddha at that time. They abandoned the heretics . . .⁹There was great envy on the part of the heretics. It seemed in their mind very much a misfortune how he had so obtained that name . . .¹⁰They assembled in a group, as clouds, foliage, leaves of all kinds, trembling, attached . . .¹¹Of all kinds in dress, they are such as one sees animals. What is the Law for them is entirely false . . .¹²Some go about with shaven heads. Some have long matted locks, some short. Some are clad in a deer-skin. ¹³One has lived on grass, one on husks. One goes about naked. Some do not speak, some howl. ¹⁴Some have as food excrements, some herbs, some fruits, some roots. Some stand in the midst of a fire . . .¹⁵These are for them various such vows, austeries, restraints, in which there is much effort and exertion . . .¹⁶Just as when one pounds sand in a mortar or swirls water in a churn, there is no butter there at all . . .¹⁷so that restraint is false when one makes sufferings for the body. All effort, exertion is empty . . .¹⁸Their many expedients are all false, as ineffective as their restraint.

Through ignorance . . .

⁹ cf. kädai dukhi aysmya sastā 2. 127 (Leumann).

¹²⁻¹⁴ cf. 24. 166-70 (Leumann).

¹² ggūśno H. W. Bailey for MS. ggūgno.

¹³ rraindi S. Konow, NTS, xi, 1939, 73-4.

¹⁵ cf. ku samu pharu stāma ne ju ye parstā dukhyau jsa 24. 173 (Leumann)

Fol. 161^r 19 parāśāni maskhalā ttamdu ysurre jsa ggaljindi kho pyaure
 mara rro väta hastara hatä—ru pharu padya ttätena ssamanna
 20 ne hađe ttuto drūjo hvatä—ndi se muhu sarvañi mā ssūka
 šā mästā drügya kho nāma ssō štāni harbiššā butte . 21
 21 tta hvate maskhali ttifña pa—rṣo cvī lovi sarvañi grūsti
 ssai aysäte bārggavi vyāysi panye häri nāma ni bustä 21
 22 bāggirathi rāsayi tta pyū—štā kyau ggū'na ggamggo paśsāte
 ssai šā sarvañi ni väte sti eva ni ssädūvani pūri . 2
 23 aggastā ggauttamā ssakkru nahušu ssāvitāndi tta pyū—
 štu rraysö bičāndi tcaho—ra riṣaya ssāvyau jsa balonda
 24 bāysaňuvo' ttrāmu tsutä—ndi samu kho date bāte hvadāndi
 jala bulysa ūri nā pātā hva—tā hvatä ni pālsve distä 24

Fol. 161^v 25 ssai ttä biššu ne busta indi ysurrā briyo ni jätu yidā—
 ndi cu va ne ko šäte biššu bu—tta ttye klaísa biššu jita āro 25
 26 sacai nigranthä tta hvate se cu nai bei' khāśa yanāmā
 kye šā ce sarvañi ttu butte bei'tīno khāysu ne hvidā 6
 27 parāśāni ttärthä tta hvate se vaittādī vaska paśsāmā .
 o ye vā trāme cā'yä tī—ndi ku puššo ysittaru mīdā 7
 28 kye tta hvate praśñai pulsāmā ggarkha ggarkha pharāka . ce
 tta hvate ggamtsu ye kamggindī u ysāysänai pajuttä 28
 29 cīyi hā jsäte ggamcha pittä cu sarvaño paysände . va—
 rṣānī rrūyäte ttū nāma štakula-jseri näta'stä 29
 30 kye tta hvate skodi ye hā jsā—te u līnei padajsāmā .
 o ye caṇḍālā ttata heđā se thvī ttusse yana ssive . 30

...¹⁹Parāśara, Maskarin, through anger, thunder as loudly as clouds: Fol. 161
 'Here too there were once (men) better in many ways than this monk,
 but they have not proclaimed this lie: "We alone are all-knowing."
 This is a great lie, that one person knows the name of everything.'

²¹Maskarin spoke thus in the assembly: 'Although the people call him "all-knowing", even Asita, Bhārgava, Vyāsa did not know the name of everything. ²²The Ṣṛi Bhāgiratha, so it has been heard, who let the Gaṅgā fall from his ear, even he was not all-knowing. How much less the son of Śuddhodana! ²³Agasti, Gautama cursed Śakra, Nahuśa. So it has been heard. (But) the four mighty ḷśis have sown in vain with their curses. ²⁴In the woods, they went about like wild animals: they ate roots. Their locks were long, their belly sunk in. Their ribs severally became visible. ²⁵Even they did not know everything. They could not remove anger, passion. How much less should he know all, should his kleśas be utterly removed.'

²⁶Satyaka the Nirgrantha spoke thus: 'Why should we not put poison in his food? Anyone who is all-knowing will perceive this. He will not eat the poisoned food.'

²⁷The heretic Parāśara spoke thus: 'Let us set on him a *vetāla*, or (suppose) one performs such magic that he will very soon die altogether.'

²⁸Someone spoke thus: 'Let us ask him many very difficult questions.'

Someone spoke thus: 'If one digs a hole and covers it with grass, ²⁹when he goes thither, he will fall into the hole. Since he is indeed recognized as all-knowing, he will at once lose that name. He will end up worthy of abuse.'

³⁰Someone spoke thus: '(Suppose) one goes off secretly, and we set fire to his cells, or (suppose) one gives money to a caṇḍāla: "Destroy him in the night."'

Fol. 163^r 43 ku vā dumä sarbätä mästä grrasdindi gguvaṭhuta dāña
hamdāri ṣtāna kṣiyāre huška āhūde padamna . 43
44 ggüne pharu ssāre tcabriye diše viri brinthe jsa kṣautte
cile varata baysgu mudī—ñi hamtsa hiṣyo jsa ggadāre 4
45 huška vara banhya ku rrūva auṇgyo jsa ā're pacaṣta .
banāsuto ssaysde pharā—ka kyau kamale nitcana dijsāre .
46 birgga rrūvāsa nuvaindā svānā ssūjätēna juvāre
suṭhha rrāysindī u ssundā byū'va käde mästu najsindī 40
47 hā ttu diśo ttirhyo hamtsa badṛ tsute ttye ulatāñe
ttrāmo biso nirmäte cā'yyo jsa kho gyastānu vimāni . 7
48 stärñe bice rrūva muḍaiñā pale närmindi pharāke
darra muḍā āysana nirmi—nde kamale hamau vicittra 8

Fol. 163^v 49 baṣtargyo nirmite hulgo ttatatu pharu späte väcätra
ttyo jsa biso āysäte ssäarku horā pharu nirmäte škonde 9
50 parysa nirmändä ce pīpäre hurau bätā phäṣse .
svī hamtsa biṣtyau balysu vā nimandraigā ttattika 50
51 ka vyattu sarvañi īyā ttū butte sā ulatāna
ka vā vā tsīyū nai bvā—te ku mara ātā hämäte 1
52 aysvī vā ttīyā hamī—hīmā thatau maṇdru pātcu
kho rrū paḍā väta ulatā—na khāysvī ju vaska ne pipe 2
53 ttai pulsimā ka sarvañi ssā—stāro paysāna . cu
ne bustī sā ulatāna cū tsutai myāñō muḍāni 53
54 biśsi ysamaśsadai butte sāte ne sarvañi stā ttītā
sarvamñu ye jsidu ne tida drūjyau jsa šeitā maha jsidé 4

⁴³Where much smoke rises, there are stewing (things) half-burnt in Fol. 163*
the fire. Other, dry bones are being thrown about by the wind. ⁴⁴Many
hairs lie scattered, tossed in (all) directions by a whirlwind. Garments
of the dead lie there thick with dust. ⁴⁵There are dry trees there, where
intestines hang attached to the branches. In the tree-holes are many
snakes, which hold their heads out. ⁴⁶Wolves (and) jackals howl. Dogs
fight with one another. Vultures scream, and ravens, owls cry out very
loudly.

⁴⁷With the heretics, Bhadra went in the direction of the cemetery. By
his magic powers, he conjured up such a dwelling as a palace of the
gods. ⁴⁸Female corpses, intestines of the dead, many banners he con-
jures up. He conjures up mangled corpses, seats, heads, various bowls.
⁴⁹He conjured up a soft carpet, much wealth, variegated flowers. With
these he adorned the dwelling beautifully. He conjured up, created
many gifts. ⁵⁰He conjures up servants, who prepare surā, pleasant new
wine.

'I am inviting here tomorrow the Buddha with his pupils. ⁵¹If he
should be clearly all-knowing, he will realize (that) this is a cemetery.
If, however, he should come and should not realize where he has come
here, ⁵²then I will quickly change it afterwards by a spell as the ceme-
tery was before. I will not prepare food for him. ⁵³Thus will I ask him:
"If you are all-knowing, (if) you are known as 'Teacher', why did you
not realize (that) this was a cemetery? Why did you go into the midst
of corpses?" ⁵⁴Then all the people will know (that) he is not all-knowing.
One cannot deceive with lies one who is all-knowing. He has deceived
us.'

* Other descriptions of cemeteries will be found in Chapters 20 and 21.

Fol. 164^r 55 ttīyā hā sārbite ggaru vīri grddhrakūtu ku balyā . jsau—
nītī patāna vistātā . nai rraṣtu uysdātu yīndi 5
56 urñē jsau bā'yā paśātē käde māste mulśde jsa balyā .
badru tteru vāte skutātā darraunai uysdāte ttīyā 6
57 āhusātē rrīysai nātē duśdarrau hvānātē hāde .
mamā ssadda aysmya ysātā uhu varata käde buro māstā
58 kau pāṇḍivātu pajāysa svī hamtsa biṣṭyau balyā vā
usahya ku-m bisa balyā ka tā mulysdā ttatvatu iyī 8
59 balyā ttū harbiśsu butte ttāte badr īrye drūje .
kho ju ye nei' khāsā gyađī—na bi'ta-samñā trāmvī jsātē 9
60 balyā ahāvāysātē ba—drā käde māste mulśde jsa ttīyī
ttuto numadrūṇo pharāka varatā parsīndi dukhyau jsa 60

Fol. 164^v 61 badr vā hā pušṣo īste . ulatānē ttārthyau hamtsa .
ttārtha käde sīra ku pyūṣṭām—dā se vā usahye balyā 1
62 ttle ssive ttū aniruddhā sthavirā biśsu rraṣtu vajsiṣte
badr asādetu ku byūṣṭā thatau hā jsātē ku balyā 2
63 prrahauñā ssārku prahauṣte balyā pā varnātē sthīrā .
hamju hā dastaka nātē kädai hā uysdāte ssārku 63
64 māḍāna sarvañā balyā pyū' cu tto hamjsātē hvāñi .
trāmu tvī vaska hamgrīta ulatānē harbiśsā ttārtha 4
65 kho ju sarvai vaska pharāka rrūvāsa cā'yyo badr .
tvī hīvyo bvāmata balyā ggumāce yande gyađīna 5
66 ttu aysu bve kho ju himavañ—du ggaru ni ārottu yanindā .
ssalarba kvī bendo drahvā ssāre tta uho harbiśsā ttārtha . 6

55 Then he rises up onto Mount Gr̄dhrakūta where the Buddha is. Fol. 164
Bowed, he stood before him. He cannot look straight up at him. 56 Out
of very great compassion, the Buddha let a beam fall from his *urñā*.
It touched Bhadra on the forehead. Then he looked up at him with
courage. 57 He sweated. Trembling seized the coward. Yet he says:

'Very great faith toward you has arisen in my heart. 58 When you are
receiving alms tomorrow with your pupils, Buddha, approach where
my house is, Buddha, if you really have compassion for me.'

59 The Buddha perceives all this: 'These are Bhadra's wiles, lies.' Just
as if one were to drink nectar, so through ignorance the awareness of
poison comes to him. 60 Then the Buddha accepted this invitation of
Bhadra's out of very great compassion: 'Many there will escape from
woes.'

61 Bhadra goes right back to the cemetery with the heretics. The
heretics were very glad when they heard that the Buddha would come.

62 During this night, the Elder Aniruddha rightly perceived all this as
Bhadra's wickedness. When day has dawned, he goes off quickly to
where the Buddha is. 63 He put on fine clothing. The Elder worshipped
the Buddha's feet. He put his hands in the *añjali*-position. Very kindly
did he look up at him:

64 'Gracious, all-knowing Buddha, hear what I intend to say to you.
All the heretics have assembled in the cemetery on account of you 65 like
many jackals on account of a lion. By his magical powers, Bhadra, in
ignorance, Buddha, is testing your own knowledge. 66 This I know: just
as the deer cannot move the Himālaya mountain, where they lie in the
gorges on it, so are all the heretics with regard to you.'

Fol. 165^r 67 aśka vā hāde jaḍānu kye ne balyasā gvāru bvāre
 tta ni saittā balyasā ne bustā ttye kādāna tsute ulatañē 7
 68 ttai hvāñate balyasā utāri aniruddha badr puñyo jsa .
 biśśi śśāra diṣṭa kuśala-mūla īmu parstā dukhyau jsa 68
 69 ttāna badr hanaśāte vaysñā cvi dīramggāre hayūna .
 pharu rro vara haṃdara parsī—ndā dukhyau īmu uysnora 9
 70 tso thu ṣṣamanānu tta hvāñā bādā hā badr biśśalsto .
 ysittaḍaru hā usahyāmā vā haṃgrīsādu biśśinda . 70
 71 tta hve aniruddhā sthavirā ba—lysā ttārtha māniya ḥkālśa
 ka tā bādā sarvañā saitā irdyo jsa hā usahyāmā 1
 72 biśsu nā ḥkālśetū mānā irdyau jsa buhu hatcañāmā
 ni pajsamā kādāna ni hāvū irdā nijsatā'mane balya

Fol. 165^v 73 ttai hvāñate balyasā ma hvāñā ne samu prārhāli ttandā . cu
 ye lovi irdi nijsasde . drraya pārhāliya balyasi . 3
 74 kye mā ttā vainaiyā aniru—ddha kye stura bvāmata mulysga
 idryau jsa nvāta u murkha irdi-prāhāli ttānu 74
 75 kye myānā-indriya hva'ndā ttā mamā grati iñi prayseindi
 tṛṣṇa indryau jsa utāra parvacha ni bvāmata rrāsca 5
 76 dātu ggambhīru pyuvā're hu-hvatu kāde rraṣṭu aggamjsu
 ttānu vara hāmāte praysā—tu balyānu śśāśanu viri 6
 77 badr kāde indriya tṛṣṇa trāmu biśśa śśāvā rraysgu
 biśpadya rrījite īmu . kho ju bārgyi pātī hva'ndu . 7
 78 biśśa ṣṣamana hālsto haṃgrī—te aniruddhā balyasā pruhau— .
 šte samkhālu pāttāru nāte padā pastātā bilsamggā . 8

67 But perhaps to the ignorant who do not understand the Buddha's Fol. 165
 teaching, it will seem thus to them: "The Buddha did not realize. For
 this reason, he came to the cemetery."

68 Thus does the Buddha speak to him: 'Noble, Aniruddha, is Bhadra
 on account of merits. All his good merit-roots have ripened. Today he
 will escape from woes. 69 For this does Bhadra fail now: because his
 friends are evil-doers. Yet today many other beings will also escape from
 woes there. 70 Go, speak thus to the monks: "(It is) time (to go) to
 Bhadra's house. Very shortly we will deign to go hence. Let them
 assemble here from all sides."

71 Thus spoke the Elder Aniruddha to the Buddha: 'The heretics are
 proud, arrogant. If it seems time to you, All-knowing One, let us deign
 to go hence with *rddhis*. 72 Let us utterly destroy their arrogance and
 pride with *rddhis*. For the sake of our honour, let us display *rddhis* as a
 blessing to them, Buddha.'

73 Thus speaks the Buddha to him: 'Do not speak thus. Not just so
 much is a *prātiḥārya* as what one displays as *rddhis* to the people. Three
 are the Buddha's *prātiḥāryas*. 74 For those who are to be my pupils,
 Aniruddha, whose understanding is thick, small, who are restricted and
 simple in senses, there is the *rddhiprātiḥārya*. 75 Those who are men of
 middling sense believe on account of my instruction. The thirsty in
 senses—noble, mature is their understanding, sharp. 76 They hear the
 profound Law, well-spoken, very true, faultless. In them arises thereat
 belief in the *buddha-śāsana*. 77 Bhadra's senses are very thirsty. He will
 quickly surpass in every way today all the Śrāvakas, just as a rider leaves
 behind a man on foot.'

78 Aniruddha assembled all the monks. The Buddha put on his
sanghāta, took a bowl, set out in front for the Bhikṣusāṅgha.

Fol. 166^r 79 bodhisatvai karā vīrā mañjuśrī samantabhadr
 ksittigarbhā mättrai āstanna bhadrratalpiya ysāru . 9
 80 pharu hastaru ysānde kho purra hambaḍa naksatryau ham—
 tsa uskāna ni divate be—ndā spāte kāñindī gyastūña .
 81 balysi ysamaśsandau spāṣṭe ānamdu gurṣte ttu kālu .
 dukhyau biśsā satva nṛhiya vino mamā niśti nā trāpā .
 82 rājagr̥hā dīvatā badr ātāśi ṣṭāna hvatātā
 samu badr nāmai badra nā hadā badrī karaṇāni 2
 83 ce va ju ātāśi hamjsaṣde byālysyo jsa badra pamete .
 tvī jaḍi māstari dyāñi kye thu hañjsāta' balysi pamete
 84 hāni uysdāya vira ba—dra cārū ssāru brūñāte balysi
 samu kho sarbandā urmaysde udaiy ggarā tṛṇkhvo ṣṭāni 4

Fol. 166^v 85 o kho brahmāni gyastā ysāndi ttāvatrisyo hamtsa .
 kailāysu ggaru vāte jsāni kuī brahmakāya nimalsā 5
 86 balysā hā ggarna vahāṣṭā . kvī badr hāysāna daiyā
 patī tsute ttārthyo hamtsa . pale daśa dīṣṭa barindā 6
 87 pandāya jsāni tta kei'tā ka ṣāte sarvañi ni iyā
 kye ttāre biśsā padya aggam—jsā tterā pajsama-jserā biśsānu
 88 ttāte ysamaśsandai nāsti kye va handari sarvañi ā—
 ya ka haḍe sarvañi tta cū jsāte ku sā samu ulatāna .
 89 bulysu buru hā patā jsāte
 ssāru tsutai ma stātā āye
 90 balysi hā trāmāte tsāṣṭu
 biśsā bodhisatva bilsamgi

⁷⁹In his circle were Bodhisattvas, a thousand Bhadrakalpikas, Mañjuśrī, Fol. 166 Samantabhadra, Kṣitigarbha, Maitreya, etc. ⁸⁰He shines much better than the full moon with the *nakṣatras*. From above, the gods scatter heavenly flowers on them. ⁸¹The Buddha looked at the people. At that time, he called to Ānanda:

'All beings are oppressed by woes. Apart from me, there is no protection for them.'

⁸²The deity of Rājagr̥ha, standing in the sky, spoke to Bhadra: 'Only in name are you Bhadra,* Bhadra, but not in works are you Bhadra. ⁸³In comparison with one who intends, Bhadra, to measure the sky with strides, your foolishness must be viewed as greater, since you intend to measure the Buddha. ⁸⁴Look up hence, good Bhadra: clearly and well the Buddha shines, just like the rising sun on the peaks of the Udaya mountain, ⁸⁵or as the divine Brahmā shines with the Trāyastriṁśa-gods, going to Mount Kailāsa, when the Brahmakāya-gods are behind him.'

⁸⁶The Buddha descended from the mountain. When Bhadra sees him from afar, he went towards him with the heretics. In the hand, they carry banners, flags. ⁸⁷While on the way, he thinks thus: 'If he should not be all-knowing who is so faultless in every way, so worthy of honour from all,⁸⁸there is no other in this world who would be all-knowing. But if he is thus all-knowing, why does he go where only this cemetery is?'

⁸⁹He goes a long way towards him. With one foot, he bows down so much only: 'Welcome. Be not wearied. Deign to come hither a short time.'

⁹⁰The Buddha enters calmly, as unafraid as a lion. All the Bodhisattvas of the Bhikṣusaṅgha entered the court of Bhadra.

Fol. 167^r 91 āśirī kālodātā būśyau jsa badru tta brraṣṭe .
kyeri bārrai śśāramggāri nātē kye ttuto biso badra padande 1
92 vanamđī tta hvate śśākyapu—trā ka no hīsā hāmāte ttū
hori harbiśśā herā . kāde hāde ṣṣadi badra 2
93 śśakkrā puṣṣo muḍā pahāṣṭā cu vara ṣṭuta āysanu bā—
gyo gyastūnu āysanu ḫko—dde ttye bendā balysā niga'lstā 1
94 avaśārṣṭā āysanu vīrī ṣṣamana biśśā u bodhisatva
mārā rājagṛhā uysnora hālsto ulatāñe naṣpūste .
95 rre bimbaśārā rro hā bađe hamtsa hāryyau ttīyā .
ttārtha kāde badru haspi—jīndā vamñā bāḍā hamīha .
96 badr baña kṣīri vistātā tta hvate vā āysda yanīru
kho uhu tterā jsida tsutānda cū balysā sarvāñi sastā 95

Fol. 167^v 97 samu ne hamjsaṣde hamihā kho rro pađā vāta ulatāna .
maṇdrai ni kiru nā tsīndi nai ne yuḍu yīndi hamāstu 96
98 biśše ne mate cā'yo yande ku ne hāmāte cu ma vete hīsā
ṣā ṣṭakula muho vāte na'sta samu ne hamjsaṣde patīsā 7
99 vaśārnai vaska vaśārapānā patāna ātā se isā .
ni hāmāte badra ka balysu vā numadṛtai ttattika 98
100 ggamdyai diśta västātē . skyāte bāḍā āvula ggamdyā bhadra
cvā tā tta ratā hālysdā pamā—tā ma ne dīñi ākṣva būṣa . 9
101 badr kāde drātai pva'ttā balysā ānandā tta parste .
ttai hvāñā badr ma pva'ttu āvulātu ggamdyo bāḍā 100
102 ānandā balysā parauṇa badr hvate ma ju puva' badra
ākūṭa ggamdyo tsāṣṭo . hāvā tvī patāmara māstā 1

¹⁰⁰ ggamdyā added below in small cursive writing.

⁹¹The Ācārya Kālodāyin thus questioned Bhadra with jokes: 'How much did the skilful carpenter get who built this dwelling, Bhadra?' Fol. 167

⁹²Upananda, the Śākyā-son, so addressed him: 'If you have no greed, you should give all this as a gift. But you are very faithful, Bhadra.'

⁹³Śakra wholly removed the corpses that were there on the seat. He created a divine seat. The Buddha sat on it. ⁹⁴All the remaining monks and Bodhisattvas were on the seat.

In Rājagṛha, Māra drove beings out to the cemetery. ⁹⁵King Bimbisāra too rides off then with the merchants. The heretics greatly urge Bhadra: 'Now (it is) time! Change (it)!' ⁹⁶Bhadra went before the land. Thus he spoke: 'May you protect me! How greatly have you been deceived, since the Buddha has appeared all-knowing to you!'

⁹⁷No sooner does he intend to change it as the cemetery was before than his spells do not do their work. He cannot change it. ⁹⁸He uses for them all his mental powers with magic skills. When it does not happen: 'What greed has been in me! This reproach is set upon us.'

No sooner does he intend to withdraw than ⁹⁹Vajrapāṇi came towards him with his *vajra*, saying: 'It is not possible to withdraw, Bhadra, if you have invited the Buddha hither.'

¹⁰⁰He put a gong in his hand: '(It is) the moment, the time. Strike the gong, Bhadra! What pleasure is thus at hand for you I would not see limited. Begin, distribute!'

¹⁰¹Bhadra, greatly alarmed, is afraid. The Buddha thus ordered Ānanda: 'Speak thus to him: "Let Bhadra fear not. Let him strike the gong. (It is) time."'

¹⁰²In accordance with the Buddha's command, Ānanda spoke to Bhadra: 'Fear not, Bhadra! Strike the gong calmly. There is a report of great blessing for you.'

Fol. 168^r 103 nā ū vina pracai mästä biśśa bhūma-dīvata badra .
 ārūhāte har̄tsa ggaryau jsa trāmu māñqāndāna balysä 2
 104 dasau diše namasäte badr̄ āvuläte ggamdyo mästu
 ttatū ttamdrāma pharāka ggamdye jsa ggāha narānda . 3
 105 ka va biśśa satva cā'yā tterā bvāru ssäre
 kho rāhu butte . o bīmacātri aysuri 4
 106 ttadu yanāro ko hatärro balysu buhu
 jsidu yanāma satä salī vaṣṭa biśśa 5
 107 ssai ttä ne balysu . o balysu biṣṭu tcaramu
 jsidu yanindä tterā balysä hova pharu .
 108 kanyau samudru . pāskälstu yindä biśśu
 ttuto vā ūtco nāta bādāndä samu 7

Fol. 168^v 109 ttäderi kanyau ūtca cu dīvyau jsa nitā .
 kye vā vahāṣta pāskälstu yindä biśśu 8
 110 kye va ju sumīru . ggaru burūvāñi biśśu
 škondi pātcu ba—lysu yuḍu yindä thatau 9
 111 ni vara ggurvici . šau tcaramu kaſte aña
 kar ne bithāñi kho rro paḍā ūtā biśśa 10
 112 kye va ju padajsu ysā—ysu harbiśśu bamhyā huve'
 mahāsamudru . maṇthā biśśu āhārā ttū 11
 113 biśśa ttä ggurvīkya sa—rvañi balysä thatau .
 rraṣṭā vajsiṣde ttä—te ttätaye banhyā väta 2
 114 ttäte cvi bāte ttäte skandha ṣṣagya väta
 bāggare ūsei rro ūko—ndu yuḍu yindä biśśu 3

103 The whole great Earth-deity, Bhadra, with its mountains, does not move without cause. Similar to this is the Buddha.¹⁰³ Fol. 168

¹⁰⁴ Bhadra worshipped the ten directions. He struck the gong loudly. These and many such verses came out of the gong:

¹⁰⁵ If all beings knew such good magic as Rāhu knows or Vemacitra the Asura, ¹⁰⁶ if they should do so much: "Would that we could all of us deceive the Buddha once in a hundred years!" — ¹⁰⁷ even these would not be able to deceive the Buddha or the Buddha's least disciple. So great is the Buddha's power. ¹⁰⁸ He can analyse the whole ocean into drops: "The Nāgas rained this water only", (or) ¹⁰⁹ "By so many drops it is water which is rivers from the lands or which has fallen down." He can analyse it all. ¹¹⁰ If one should destroy the whole of Mount Sumeru, the Buddha could quickly create it again. ¹¹¹ Not even one particle there would fall out of place. It would not be in disorder at all but just as it all was before. ¹¹² Or if a man were to burn up all the grass, the trees, (and) were to churn up in the great ocean all these ashes, ¹¹³ the all-knowing Buddha would quickly perceive correctly all these particles: "These belonged to this tree. ¹¹⁴ It is these which were its roots, these its trunks, branches." Even the leaves too he could create entirely.

103 cf. 2. 235c, d: nā ū vina pracai mästa ārūhāte ssandā.

Fol. 169^r 115 pamātu druai nūhāna ātāsu thatau
batāñi karye jsa balysä yuḍu yīndā biṣu .
116 cu buro uysnora aysmūna kei'ndā hära
harbiśsu balysä hamye kṣaṇu butte biśsu 5
117 ništā avyūṣṭā . adāte avaysāndā kari
abustā balysānu cu va ne butta biśsu . 6
118 kho ggarā sumīrā śśasvānā kaṣte pata
mahāsamudrā śśo kanā ūtca baña 7
119 sañyau hajvattete puñyau mulśde pātyo'
irdhyau biśsā satva ttrāma balysä baña 8
120 mahāsamudru ūtca biśsā khaṣta hämäte
bātā ahāna kaṣta hämäte vātā biśsā 9

Fol. 169^v 121 ne balyxi hoto hve' harbiśsu butte karä
balyxa buvāre śśūjīye hota samu 20
122 kho tterā śśive hastu parnaindā hana
ttrāmu ne bvāre balysānu hota gyaḍa 1
123 cītā ttāte ggāha badṛ pyū—ṣte cu ggamdye jsa naranda
käḍai hā hämäte prraysātu balysä väte dātu bilsaṅgu 2
124 käḍai aysmūna nimānā ttai hämäte ne śśāru yīdaimä
kho aysu tteri jaḍā mä ce balyxi cā'yyo jsa hamjsä'te jsīde
125 ttai hämäte balyxi kṣamevī—mä kho hve' kye śśando pīttā .
śśamndā yā vātco pārajsā—ñā s̄sei rro panamäte pātco 4
126 samu kho hamjsaṣde se hā ttrā—me gyastu balyxi kṣamvaittā
varī vā kṣārmañi iste duṣdarrau vīra vistātā 5

115 With little effort, the Buddha can quickly measure the whole sky with Fol. 169
the point of a hair. 116 Whatever things beings think in their mind, the
Buddha completely knows all in the same moment. 117 There is nothing
at all unheard, unseen, unrecognized, unknown for Buddhas. Nay
rather, he would know all. 118 As a grain of mustard* appears before
Mount Sumeru, a single drop of water in connexion with the great
ocean, 119 so with regard to expedients, wisdom, merits, compassion,
powers, *rddhis* are all beings in connexion with the Buddha. 120 The water
in the great ocean can all be drunk up; the wind, on attachment by a
noose, can all be held—121 a man does not at all know all the power of a
Buddha. Buddhas alone know one another's power. 122 Just as on a dark
night blind men touch an elephant,† so fools do not know the power of
Buddhas.'

123 When Bhadra heard these verses, which came out of the gong, there
arose in him strongly faith in the Buddha, the Law, the Bhikṣusaṅgha.
124 He had much repentance in his heart. It occurred to him thus: 'I
have not done good. How am I so foolish that I intend to deceive the
Buddha with magic powers?'

125 Thus it occurred to him: 'I will ask forgiveness of the Buddha, as a
man who falls to the ground—the ground is afterwards to be used by
him as a support—yet rises again.'‡ 126 As soon as he is about to: 'I will
go off to ask forgiveness of the *deva* Buddha', at once he withdraws from
the shame. He fell into despondency:

* H. W. Bailey, *AM*, N.S. ii. 1, 1951, 31, cf. Pāli *Jātaka* vi. 174 (ed. V. Fausböll,
London 1896): Sakkassa yasam paṭicca amhākam yaso Sinerusantike sāsapo viya khāyati
'our glory compared to Sakka's seems only as a mustard-seed beside Mount Meru'.

† Leumann, cf. Pāli *Udāna* (ed. P. Steinthal, London 1948) vi. 4, p. 68.

‡ Leumann, cf. *Divyāvadāna* (ed. E. B. Cowell, p. 358):
bhraṣṭo hi yaḥ kṣititale bhavatiha jantur
uttiṣṭhati kṣitim asāv avalambya bhūyah .

Fol. 170^r 127 khvai kṣamevīmā u skyätä bādi u ništā mā cu va būssä .
 kädai dukhi aysmya sastä ysurre jsa hā uysdäte ttärtha .
 128 kho ju ye muho karä nā pa—thiye śśo tcaramu hve' ttäña kṣira
 sumirna ggarna ma jaṃpha nai hota pāta'ñyau badra 27
 129 cīyi anahārā hämäte balyä ku ne mä khäysä cu
 būssu trāmu aysu patämä aväyä samu kho hani ggaru vei jsäni
 130 ätäsi štāni gurste vaiśramani badra kho nätä
 ūca puve ne byaure ttrāmu ysurrä aysmya balyä
 131 trāmu hā balyu kṣameva ma ju bitamu khäysä mä ništī
 aśka vā balyä puñyau jsa . biśsä hälysdä hämäte cu štāka .
 132 badř hā tträmäte balyä po' pāysu viri haraysde .
 mulśdu yanu sarvaña balya muho jsa kṣama biśsäna aysmūna .

Fol. 170^v 133 aysu hanaṣṭaimä gyađina gyađa hajvī hvā'ndi anārra .
 hajū huve' harbiśsu butte gyađi štä ärrä ni auysde 2
 134 hanäna vajsäta'ndai štāna pāndađaru karaṇu yäđaimä
 ce aysu ggaru bendä sumi—rä uskujätemä hadāya štāni
 135 vaysña vā ärru paysäni uysänye bāju biśsänu .
 cu rro anyattīrhya indä kye biśsä hana tsīndi gyađina . 4
 136 balyä hā dastu haraște . badř tteru väte vistäta . šsei
 mä tto dro-mase pūra . uhu varata viyai ništä . 5
 137 kho pūrā pätaru varriṭtä ni hađe päte pūrāna oysde
 trāmu mam̄ viyai ništä harbiśyau ttärthyau badra 36
 138 aysu hastä māñämä jau—ysä kyeri halci pūrnyau bitte
 biśsu sahyätä tta aysu sahyimä ysiraho panye uysnaurä

127 How can I ask him for forgiveness? And (it is) the moment, the time, Fol. 170
 and I have nothing to distribute.'

It seemed in his mind a great woe. In anger, he looked up at the
 heretics: 128 How is it that no one at all has restrained us, not even one
 man in this land? "Do not argue with Mount Sumeru: you are not
 capable of it in strength, Bhadra." 129 When the Buddha is without food,
 if I have no food to give, I will so fall into Apāya as a blind man
 walking on a mountain.'

130 Standing in the sky, Vaiśravaṇa called to him: 'Bhadra, as a Nāga's
 footprints are not found in water, so anger (is not found) in the mind of
 a Buddha. 131 Go off, ask the Buddha for forgiveness. Be not troubled:
 "I have no food." Perhaps through the Buddha's merits everything that
 is necessary will be present.'

132 Bhadra goes off, stretches on his breast at the Buddha's feet: 'Have
 compassion, all-knowing Buddha. With your whole heart be forgiving
 with us. 133 I have failed through ignorance. The ignorant are guiltless
 in the eyes of a wise man. A wise man knows all: "This is the fault of
 ignorance." He is not angry. 134 Though a man with sight, I did a feat
 more foolish than that of a blind man, in that I attacked Mount Sumeru,
 and that by day. 135 Now I recognize the fault in myself (and) all those
 too who are heretics, those who all go about blind through ignorance.'

136 The Buddha stretched out his hand. He put it on Bhadra's fore-
 head: 'I have no ill-feeling even the size of a hair towards you, son. 137 As
 a son scratches his father, but the father is not angry with his son, so
 I have no ill-feeling, Bhadra, towards all the heretics. 138 I am like
 a fighting elephant: however much anyone pierces it with arrows, it
 endures all. So I endure the harshness of every being.'

Fol. 171^r 139 kye mamä ssau baysu malstæ . ssau mä jüsðanyau ttasdä .
 hamaggä mä ham väte badrra ssäri aysmū hüdva viri 8
 140 kye mamä käde buljse hväni kye vā pharu ggamjse vicitre
 sa ju nästä buljsä ggamjsa kama jsa mamä u' hamyaro 9
 141 trämä mamä aysmū badra tteri asamkhälstu bihiyu
 bipajsama buljso virä samu kho viysavärgyo ütca
 142 ku ttärtha badru dätändä balysä bañu harastä .
 kho ye bamhyu biräte ssando diše virä ggäma pahaiga .
 143 kye vā vara ssado praysä—te byaudändä ttu skyätu uvä—
 ro draiu ratänänu tsutä—ndi ssarañu ssära häm<ä>ta aysmuna
 144 bilsamggu rro badr kşamotte bißä bodhisatva kşamotte
 närmito späste papäju tsau ju sätä ttatvata vätäga .

Fol. 171^v 145 mahäkälśavī tta hve badra crrämä tvänai horä trämü
 bißä dharma anätmä träma näsäka hamangi
 146 ku sā tvī dakṣäpa badra bißä padya vasuta aggamjsa
 trämvi rro vasutu ne däru thatau vivätu pajäysa 5
 147 ssäripurī hvate crräma vaṭhāyā badrra aysmuna
 crräma däkṣinya aysmū—na tvänai rro trämī äya 6
 148 ttiyä sā dakṣäpa badra bißä padya vasuta dyäña
 tvī padī vasutu pattimu samu kho uhu äsanai ttiyä
 149 mudgalyäyanī sthira tta hva—te badr crräma äysana
 stäre vina ätme jiväte satvä samu skaunda pracai iñi .
 150 crrämu rro bendä näta'sta crräma bißä dharma anätmä
 trämä sätä tvänai hori vivätu trämü pajäysa 1

¹³⁹Whoever has crushed one of my arms (or) cuts one with thongs, Fol. 171 towards both is my mind always equally well-disposed, Bhadra. ¹⁴⁰If anyone should greatly proclaim my virtues or if anyone should speak of many various faults, there is not a virtue, a fault by which my wits are changed. ¹⁴¹My mind, Bhadra, is such, so very unsullied with regard to dishonours, to praise, as the water in a lotus-leaf (pool).'

¹⁴²When the heretics saw Bhadra (and) the Buddha stretched out (his hands) to him, just as one saws a tree to the ground, they fled quickly in (all) directions. ¹⁴³But some there at that time found noble faith, belief, went for refuge to the Three Jewels, became well-disposed in mind. ¹⁴⁴Bhádra asked forgiveness of the Bhiksusaṅgha, asked forgiveness of all the Bodhisattvas. He looked upon the feast conjured up. (They said:) 'Come. This is really *vipäka*.'

¹⁴⁵Mahäkäśyapa spoke thus to him: 'Bhadra, as is your gift, so are all the *dharma*s selfless, such all the appropriators alike. ¹⁴⁶If this your offering, Bhadra, is in every way pure, faultless, so before long, quickly accept also its pure *vipäka*.'

¹⁴⁷Sāriputra spoke thus to him: 'As the pupils in mind, Bhadra, as the venerable are in mind, so would also be your (offering). ¹⁴⁸Then this offering, Bhadra, is to be viewed as in every way pure. In this way the result will be pure just as you are worthy of it.'

¹⁴⁹The Elder Maudgalyäyana spoke thus to him: 'Bhadra, as the seats are without self, life, being, created merely on account of a *pratyaya*; ¹⁵⁰as also those seated thereon; as all the *dharma*s are selfless, so is this your gift. So accept *vipäka*.'

141 bipajsama buljso cf. pajsamä buljsä 24. 478.

141 -gyü altered in MS. to -gyo in viysavargyo.

143 hämäta for MS. hämata.

143 ssado praysäte cf. ssadda praysätä 12. 22.

144 bilsamggu badr kşamotte cf. balysä rrundu kşamotte 5. 111.

148 tvī padī 8. 35; 13. 83.

149 cf. 24. 38x-2: nairätmä träma kho närmäi uysnorä vina ätme jiväte samu pracai iñi.

Fol. 172^r 151 subhūti tta hvate atāṣṭā sei tvānai hori anamittā
kye ne ne hivyāmata byau—de ttāti nāsāka ttandrāma .
152 ānandī tta hvate adravyā sei tvānai horā asatvā
kyai varāśare abasta hära vīrā harbiśā badra 1
153 mamjuśrī tta hvate bodhisatvā cā'ya-närmäta bhadra .
biśā sarvadharma diyāna samu kho sāte tvānei haurā 2
154 ākāśaggarbhī hvate bhadra cu ttāte kā'mate küre .
cu samu hära saindā ne i—ndi ttyau jsa biśā närmäta satva 3
155 kṣättäggarbhī tta hvate bodhisa—tvā cu ttārā närmäni rraysgu
biśūnya rraysā haphāra kye vā uho närmäte badra 4
156 vaiśramaṇā gyastyau hamtsa gyastūni khāysā papāte
hvādaśtu bhadṛ palimgya yakṣa haiśāro se būṣha 5

Fol. 172^v 157 cu buro mara ā'mate thāna harbiśsu ysamaśandau vīrā .
o brrahmalovi ttu kālu balysyau jsa hambaḍa dāsta 6
158 sīruṣtanā ṣṭānā palimju hamjsaṣṭa balysi hatiśā .
biśā hälā balysa vajā—ṣte ne ne butte ttatvatu kāmā 7
159 atī käde duṣkaru saittā kho hadā tterā hotanā balysā
vaiśramanu ākṣutte pulsu kāmā mā nā ttatvatu balyā .
160 ttīyi biśā balysa pätastā—ndi kho sā tvī hisa badra .
crrāma tā rro āysana ṣtāre vaṭhāyā hauri väcitri . 9
161 härä ju vara ttatvatu nāsti biśā hāde ṣtānye dätte .
ttrāma hära cu buro diyā—re härju vara ttatvatu niśti . 50
162 crrāma ttāte harbiśsi balysa ttrāma biśā satva dyāna
trāmā thvī ttatvatu badra kho ye cā'ya-nirmätu daiyā 1

151 Subhūti spoke thus to him: 'Inconceivable is this your gift, bound- Fol. 172
less for one in whom appropriation is not found. The acceptors of it are such.'

152 Ānanda spoke thus to him: 'Without substance is this your gift, without being. Those who enjoy it are unbound to all things, Bhadra.'

153 The Bodhisattva Mañjuśrī spoke thus: 'All *dharmas*, Bhadra, are to be viewed as created by magic just like this your gift.'

154 Ākāśagarbha spoke to him: 'Bhadra, as for these false thoughts, inasmuch as things merely appear but are not, by these are all beings magically created.'

155 The Bodhisattva Kṣitigarbha spoke thus to him: 'Since you so quickly create by magic all kinds of empty distractions, who has created you, Bhadra?'

156 Vaiśramaṇa, with the *devas*, prepared divine foods. To Bhadra in the *paryanka*-position the Yakṣas with both hands offered it, saying: 'Distribute!' 157 Whatever dwellings, places, there are here on the whole earth or in the world of Brahma, at that time they appeared full of Buddhas. 158 Being content in mind, in the *paryanka*-position, he was about to offer it to the Buddha. He beheld the Buddhas in all directions. He does not understand who they really are. 159 Very greatly it seems a marvel to him that, however, the Buddha is so powerful. He began to ask Vaiśramaṇa: 'Who are we? They are not really Buddhas.'

160 Then all the Buddhas said: 'Like this your house, Bhadra, as also are your seats, pupils, various gifts, 161 a thing does not really exist there, but every one appears. Whatever such things appear, a thing does not really exist there. 162 As are all these Buddhas, so are all beings to be viewed. So are you really, Bhadra, as one sees what is magic-created.'

153 cā'ya-närmäta . . . biśā sarvadharma, cf. 8. 46: kho . . . cā'ya-närmäte häri . . . biśā sarvadharma.

155 rraysā haphāra 5. 6.

161 härä ju karā ttatvatā niśtā 4. 49.

162 kho ye cā'ya-nirmätu daiyā, cf. 4. 41; 5. 58; 9. 13; 22. 170, 272.

Fol. 173^v 163 hūnā māñanda asāra ttämärä khavä betevi marīci
 pamjsa ggate śūna tcahora ysamaśsandā harbiśśā drraya 62
 164 jađānu ttatvatu saindā ttāna ni parsindā dukhyau jsa
 ttrāmu ggei'lsāre samtsera kho ju makalā karā stuno bastā .
 165 cu buro ttāte škogye dyāre cā'ye māñande dyāre .
 kho ju cā'ya-nārmāte nāstā paramārthā ttatvatu trāmā 4
 166 cīyā ttātā ggāha naljsondā—ndi gyasta balyasa ttu kālu
 badṛ vara ṣṭānye ttīyā kṣāṇdu anulomyo bustā 5
 167 samu kho hūsandi bāysendā o māstā mau n<ä> hamatte .
 ttrāmu puṣṣu parrāte jađi—na hamatu dāte ttatvatu balyasi
 168 ulatāñe ānye balyasi andarahyāte irdhyau rraysgu
 ggaru vīri nāta'stā gr̄jakū—tu biśseñē parše jsa hamtsa 7

Fol. 173^v 169 balyā käde brītya spāṣte palimjvi pāttro vistāte .
 pacadānau ākṣutte būṣṣā śśārvī spatu biśye bilsāngi 8
 170 ku tta dāstu hämātu se khā—ysu puṣṣo gyastā balyasi pa—
 jāṣte pāt̄ro haysnātē u dasta badṛ patā balyu vistātā
 171 lakṣāṇai jsonātē ṣṭānā jsei'nu vātā harbiśśā spāṣte
 käde saggoravāna aysmū—na ākṣuttai buljse hvāñi 70
 172 trāmā tvī ttarandarā balya lakṣāṇyau āysātē ysānde
 samu kho ggarā ysarnai vūḍā ratanyo jsa pāsāru vīri 71
 173 ssai ne urmaysde hađāya o ne purra ham̄baḍa ssīve
 trāmu ttāqetū jinindā kho thu jātai balya gyadīju 2
 174 ša ju aruva' nāstī ne vīji kye va trāmu āchā gyeħā
 kho ša tvānai dātā uysno—rā klaiśinā āchā jāndā 3

163 Without substance like a dream, partial blindness, foam, lightning- Fol. 173
 flashes, mirages, are the five *gatis*, the four *yonis*, all three worlds.¹⁶⁴ To
 the ignorant they seem really to exist; therefore they do not escape from
 woes. They so turn in *samsāra* as a monkey bound to a pillar.¹⁶⁵ What-
 ever these *samkāras* appear, they appear resembling magic. Just as the
 magic-produced does not exist, so really is the *paramārtha*.¹⁶⁶

¹⁶⁶When the *deva* Buddhas at that time had completed these verses, then Bhadra at once realized the *anulomika-kṣānti*.¹⁶⁷Just as a sleeping man wakes up or drink is no longer intoxicating to a drunkard, so he escaped completely from ignorance. He himself really saw the Buddha.

¹⁶⁸From the cemetery the Buddha quickly disappeared by his *rddhis*. He sat down upon Mount Gṛddhṛakūta with the whole assembly.¹⁶⁹The Buddha, greatly in love, looked (at him). He placed a bowl for him in *paryanka*-position, and in due order he began to distribute. He well satisfied the whole Bhikṣusaṅgha.¹⁷⁰When it appeared thus, the thought occurred: 'The *deva* Buddha has of his own accord accepted food. He has washed the bowl and his hands.' Bhadra approached the Buddha.¹⁷¹Humble, he quickly saw all his *lakṣāṇas*. With very reverent mind he began to proclaim his virtues:

¹⁷²'Such your body, Buddha, shines adorned with *lakṣāṇas* as a golden mountain covered with jewels (shines) in the sunshine.¹⁷³Even the sun by day or the full moon by night do not so destroy the darkness as you, Buddha, have destroyed the darkness of ignorance.¹⁷⁴There is no medicine, no doctor who would so cure diseases as this your Law destroys the *kleśa*-diseases of a being.'

163a, b cf. hūnā māñande marice ttämärä pratābirñbai chāye 5. 59; kadalā māñande asāre samu kho khavā ūcāi bātāva 1. 87.

163c pamjsa ggate śūna tcahora cf. P 4099 96 KBT 117: pajsa ge' śu'na tcaaura.

164 cf. jađānu saittā ttāna ne parsindi puṣṣo 3. 106.

166 kṣāṇdu anulomyo bustā 5. 86.

167 nā for MS. na.

167 samu kho hūsandi bāysendā 9. 25.

172 cf. 24. 233: dāte bodhisatvu puñyau āysātē trāmu samu kho nākā ysarrnei ratanyau biśśā vūḍā; 22. 254: kho ju vasute kārnjanā ysirrā ggari rrūstā pāsāru virā.

173 cf. jitai ttāqetū jađīngyo 22. 261, 285.

Fol. 174^r 175 ṣṣai ne dai trāmu paṭhaiyā huṣke ttarre crrāmu uysnori
 biśśā klaiśa karma paṭhaiyā kye sā dātā tvānai pyūṣṭā 4
 176 trāmu tvī aysmū balyasa oṣku vāte vasvātā aggamjsā
 samu kho ātāśi vasuṣti vāno pyaurāṇu patiṣu 5
 177 tterā kṣamovī brya balyasa samu kho ṣṣandā ne ju oysa .
 tterā te avamāte ṣṣahā—ne samu kho ātāśa anantā 6
 178 ṣṣai sarvai ṣa hota niṣṭā kau va date trāmu nihaljā
 ko thu nrhiyai biśśā ttirtha ggei'ṣṣatāi dātā cakru . 77
 179 vaśārā ṣṣai aśka guvaṣte o chāya paśśave uysnori
 cānduku ye tvī vāte balyasa ṣṣārū yindā kari ne panaṣte .
 180 ṣa ju māta nāstā kye pūru ṣṣau-ysātu tterā brī yanda .
 crrāmu tvī balyasa hamāngu biśśā sarvasatva uysnora 9

Fol. 174^v 181 biṣye ysamaśsandai niṣṭā kye tā va ttāu drrau-masā māñi
 puñyau bvcmāte jsa sahāñe ttānau namasimā mādāna
 182 samu ne hā pātcu haraysde balyasi pvo' kamalu vistātē .
 āysda yanu sarvañña ba—lysā cu aysu samtsera yuḍaimā
 183 puñā kuśala-mūla cu vaysñā balyasā vātā dātā bilsaṅgi
 ttyau puñyo avaśi ma dāru balyasūstu hastamu byevo 2
 184 ysamaśsandai trāñā hāmā—ne biśśā parrijīñi uysnora
 balyasi āstannai parṣe biśā sātā sātā yidāndā .
 185 ttai hvāñātē mātrai badrā hañgguvai hāvāna vaysñā .
 sātē pārśā māstamā ba—lysā sīravātā te kāde tcera 1
 186 cu ye māste mulśde jsa yande balyasūstu vara prāñihānu
 ko ttā puñā dyānā āro ātāśi ṣṣai nā bijsindā 85

175 Even a fire does not so burn dry grass as (the Law) burns all the Fol. 170
kleśas and *karmas* of the being who has heard this your Law. ¹⁷⁶Such is
 your mind, Buddha, always pure, faultless, just as the sky is pure without
 a covering of clouds. ¹⁷⁷So forgiving are you, beloved Buddha: like
 the earth, you do not get angry. So unmeasured are your virtues as the
 sky is endless. ¹⁷⁸Even the lion has not the power if he would thus sub-
 due the wild beasts (that you had) when you subdued all the heretics
 (and) you turned the Wheel of the Law. ¹⁷⁹Perhaps even the thunderbolt
 splits or a shadow leaves a being: whatever good one does for you,
 Buddha, is not lost at all. ¹⁸⁰The mother does not exist who feels her
 only-born son as beloved as are all beings equally to you, Buddha. ¹⁸¹In
 the whole world there is none who would resemble you to a hair's
 extent in merits, wisdom, virtue. Therefore I worship you, gracious
 one.'

¹⁸²Then at once he stretches forth. He placed his head at the Buddha's
 feet: 'Protect (me), all-knowing Buddha. ¹⁸³What *pūryas*, merit-roots I
 have done in *samsāra*, what now towards the Buddha, the Law, the
Bhikṣusāṅgha, with these merits may I surely before long realize best
bodhi. ¹⁸⁴May I be a protection to the world. May I deliver all beings.'

Beginning with the Buddha, all the assemblies said to him: 'Bravo!
 Bravo!'

¹⁸⁵Thus to him speaks Maitreya: 'Bhadra, you have now gained profit.
 This is the greatest service: you must give pleasure greatly to the
 Buddha. ¹⁸⁶When through great compassion one makes a vow to *bodhi*,
 if those merits are conspicuous, even the sky is not adorned.'

175 cf. 20. 64: trāmu ne spaiye samtsera orsi jaḍā brrīyo vīrā samu kho dai huṣkā
 ttarre.

180 brī yanda cf. 11. 6: kyai ne brī yande aysmūna.

181 ttāu drrau-masā cf. 2. 136: tto dro-mase.

Fol. 175^r 187 ttīyā vā badṛ panatā jsau—näte patā balysu nita'stā .
 ttu mā dātu hvāñā kho tcerā ku ye thatau butte balysūstu .
 188 käde ma ssāru braṣṭai badra tsāṣṭu nya ma hämu bitandā
 aysu tā hvāñimā padamja balysūste harbiśsu vaysñā 87
 189 biṣpaḍā duva hära stāka balysūnavūysai hvāñ'du .
 satva vātā mulysdā hamq—ṅga ggāñbhira bvāmata māstā .
 190 mulsdē jsa ye harbiśsā patā—ste cu uysnora pajindā .
 ttatutu biso bryandama pū—ra ssai hīvī jīvātu yāva 8
 191 ku tteru pharu padya dukhautta samtsera harbiśsā satva
 cu buru aysu tcāraṇā īñi biśsu yanimā ku nā dukha jyāri
 192 bvemāte jsa vātcu tta kāñnu cvi ne patāchu hāmāte
 cīyā māre harbiśsā ttītā mara stāni harsti asārā 91

Fol. 175^v 193 cu mā māsta ātama stāre ka mā va gratu harbiśsā satva .
 käde thatau nātu yanā—ro bišyo parsāru dukhyo jsa 92
 194 ka aysu ttū vaysñā ne hambe—rāmā ttle āgamu ttāmdu .
 ne mamā sāte ātamā ttle vīri ustamu kālu hambīdā 3
 195 biśsā rro ttāte skauñgye aniccā kadali māñande asārā .
 ttrāmu parsändā kho hūnā cūde jsa sārā ne nāse 94
 196 cu tte dasau baśde māste kvī māstā aysmya mulysdā .
 ttyau jsa hārṣṭayā pathiśti bvemāte jsa dīṣṭi rraṣṭa 95
 197 kvī hajvattātā u mulysdā kye ne parehāndā indā
 samvī hā mulysdā ne oysā klaiśānu ārru vajsiṣde 96
 198 klaiśyau jsa hanasātē īyā klaiśānu ārru ne ttīyā .
 ssai rru ssāte ttrāmu vasuṣti kho ye siyatā paṣtā ysarrīgyo

187 Then Bhadra rose up. Humble, he sat down before the Buddha: Fol. 175
 'Proclaim to me this Law how it is to be practised so that one may
 quickly realize *bodhi*.'

188 A very good thing you have asked me, Bhadra. Sit down calmly.
 Be not perplexed. I will now proclaim to you the full exposition of
bodhi.

189 First of all, two things are necessary for a *bodhi*-seeking man:
 towards beings equal compassion, deep, great knowledge. 190 Out of
 compassion one gives up everything that beings ask for, wealth, house,
 most beloved sons, even up to one's own life. 191 "Where all beings are
 in so many ways distressed in *samsāra*, however much I may be able, I
 will do all that their woes may cease." 192 Then through knowledge thus
 it is to be reflected: "If there should be no refuge in him when I die,
 then all that remains here is without substance. 193 As for what are my
 great desires, would that all beings may be able very quickly to accept
 my instruction (and) may they escape from all woes. 194 If I do not fulfil
 now this so great desire for it, this desire of mine will not be fulfilled
 under him at the last time."

195 Moreover, all these *samskāras* are impermanent, like the *kadalī*-
 tree, without substance. They so escape as a dream: wherefore I do not
 accept (them) as substance. 196 As for these ten great sins, when one has
 great compassion in mind, from these one really refrains: with know-
 ledge one has correct doctrine. 197 When one has wisdom and compas-
 sion: towards those who are not morally restraining themselves, one has
 only compassion, not anger. One perceives the fault of *kleśas*: 198 (if)
 one is ruined by *kleśas*, it would be the fault of the *kleśas*, not of him.
 Such a one even becomes so pure as when one purifies the golden sand.

187c, d cf. 13. 18: kho tceru kho ye thatau butte balysūstu.

188b, c cf. 5. 52: nya tsāṣṭu aysu te hvāñimā dātu.

188c, d padamja balysūste cf. 13. 17: balysūste padamgya.

194 ttle āgamu ttāmdu cf. 5. 91: sā mā ro tto ātamā ttandā.

195b cf. 1. 87: kadalā māñampde asāre.

195d cf. 6. 41: hajū vara sārā ttu nāste.

Fol. 176^r 199 hajvī uysnorā tta kā'ñu ku ne kuśala-mūla gguhaimā .
 aysu häyvo tsūmato spāse avamāta harbiśā satva 9
 200 ysurrī härṣṭayā ne tcera panye biśā oysa sahyāña
 ysiraho ka ma yä manī—yä aṅga patāṇīyā jsanīyi
 201 samvī hā mulysdi upevā—ña ku ttārā hamatā dukhotta
 ne nā spaiye ṣṣai rro hamrra—ṣtu dukhānu pracai tsindā 200
 202 ttū sahyāmā cu rro ttāye kāḍna ttānu dukha bera samtsera
 ttā rro avaśā muho väte hī—sāmdu aysu ni bājo barimā .
 203 kye mamā väte asādū yanī—yä ttye baśdye ośu pattīmu .
 aysu varāśāne ma sārā ttye ttā puña cu mamā hāmānde .
 204 hajvī uysnaurā tta kā'ñu cu sāte muho vanīñā dukhauttā
 cī rro hā aysmū āphire ṣa' mā rro baśdā māstā 3

Fol. 176^v 205 cu ye sānu väta ysurru ya—nde samu sā ttye sānā varāyā
 cvī rro dukha sānā ne yudu tī—ndā ttā ysurru tīndā samtsera 4
 206 pātcu uysnorā tta kā'ñu aysu tta praṇähānu yādai—
 mā avaśā balysūstu buvāni biśā klaiśā purrdū yanīñi 5
 207 ttāna härna ni mamā hamamggū ttyau jsa ysurrā aysmya tcera .
 ttāte nā balysūstu carīndi klaiśānu rrāśa tsutāndi 6
 208 pātcu vā hvām'dā tta kā'ñu ttā—te pamjsa skandha asāra .
 hārju vara ttatvatu ništā kho ye cā'ya-nārmātu daiyā
 209 ne-n-ja vara ātma satvā . ne ju varāśākā hārāṇu
 kye ma oṣte ko ye vā oṣte dharma biśā ttuśśā anātma 8
 210 samu kvire syemate iñi cu ṣei ysamaśśandai saittā
 kalahāra oysa haṇdrūṣṣa hūnā māñanda dāyāña 9

200b, c cf. 2. 138: aysu sahyāmā ysiraho panye uysnaurā.

201a cf. 4. 89: kādai hā mulysdā upevāñā hajvī hvā'ndā.

202d cf. 11. 7: satvānu aysu dukha bājo . . . barāmā.

208 vā written small below line.

209a ne-n-ja cf. ne-m jsa 24. 164.

209a, b cf. 5. 59: ne ju varata ātma ne satvā ni ju varāśākā hārāṇu.

210a cf. 9. 10: samu kūre syemate iñi.

199^aThe wise being should reflect thus: "May I not harm the merit- Fol. 176 roots. I behold my own career, all the unmeasured beings.²⁰⁰One should not feel anger at all. All the rages, cruelties of everyone are to be endured. If one should harm me, wrench my limbs, strike me,²⁰¹only compassion for him should be produced. Since they themselves are so distressed, it is not sufficient. They always come by reason of woes.²⁰²I will endure this: whatever on account of this are their woes to be borne in *samsāra*, may they surely come upon me. I will bear them upon me.²⁰³Whoever should do evil to me, may I, not he, experience the evil result of that sin. May these merits that are mine accrue to him."

²⁰⁴"The wise being should reflect thus: "Although he has now distressed me, if I disturb (my) mind that is also my great sin.²⁰⁵If one feels anger towards an enemy, that is merely the experience of the enemy. If one cannot also do woes to one's enemy, one feels anger at them in *samsāra*."

²⁰⁶"Next a being should reflect thus: "I have made a vow thus: 'May I surely realize *bodhi*. May I be able to overcome all *kleśas*.'²⁰⁷For this reason I cannot feel anger in my mind equally with them: *they* are not practising *bodhi*. They have come under the control of *kleśas*."

²⁰⁸"Next a man should reflect thus: "These five *skandhas* are without substance. In reality they are not actually there, just as one sees what is magic-created.²⁰⁹Therefore there is not there the self, the being, nor the experiencer of things: whoever angered me if he angered anyone. All the *dharma*s are empty, without self.²¹⁰It is merely on account of a false appearance that this world appears. Quarrels, rages, hostility are to be viewed as resembling a dream."

Fol. 177^r 211 kṣamauvā buljse badrra . . . balysä biśše tcāraṇā hvīte
osku väte drūṇai tsātā dīvatai āysda yanāre .

212 avāyā ne ysam̄thu ne nā—ste indryau jsa uspurri ysaite
lakṣanyau āysāta amgga . . . balysūstu hastama butte 11

213 mulśde jsa ye stāmo ne yande ṣṣai ka mamā ssau ssau satvā .
ku buro mara tsīnī sam̄tse—ra mamā hivyo gūsto hvariyā .

214 mamānai tcārma pruhonā mamā bendā hamu väte tsītā
biśsu sahyämā panye uysno—rä ku buru mara tsīnī sam̄tsera 2

215 ṣṣai ka mamā naryo aviśi tterā kalpa ṣtāñu hämāte .
kho ju sāyata ggamggā nātāyā sarvasatvānu hātāyā . 3

216 biśsu sahyämā karyo ni kei'mā ka hađe balysūstu buvāne
biśsā parrijīfi uysnora ko ne ju ye avarrāte harsä .

Fol. 177^v 217 ne ma stā stā ttandā parrīyā ku samu aysu parsämä ssūkā
ku tterā pharu satva dukhotta kye mara harsindī anāha 6

218 dukhā hajvī hvā'ndā sā kā'ñi cvī ttā suha māsta väcātra
tcamāna pharu satva dukhotta hvasta brremandā basta 27

219 suhā hajvī hvandi sā' māstā cu ye naryo hištā aviśi
ka hađe vā hamdaru satvu ssau parrātu yīndā dukhyau jsa 8

220 ne tterā dukha tcāraṇā sā—nā balysūñiavūysai hvandā
cerā hamata butte dukhe—vā uysāno satva-hātāyā .

221 bvermete jsa jāna upevā—ñia samāhāña niyāñu .
mulśde jsei vā panamāñu ku nā ye vara hämāte bitandā

222 ka vā vara dāçaru ā'te' lakṣanyo āysāte balysi .
aysmūna byāta yanā—ñi dāše virā sāmuha balysa 1

211^aHe is, Bhadra, capable of proclaiming the forbearance, all the Fol. 177
virtues of the Buddha. He is always healthy, rich. The gods protect him.

212 He does not take birth in Apāya. He is born complete in senses. His
limbs are adorned with *lakṣaṇas*. He realizes best *bodhi*.

213^aThrough compassion one does not show weariness, even if every
single being, wherever I go here in *samsāra*, should eat my own flesh.

214 My skin, garments would always come upon me. I endure all of
every being wherever I may go here in *samsāra*. 215 Even if I should have
to remain in the Avīci-hell for as many *kalpas* as the sand of the river
Ganges, for the welfare of all beings 216 I will endure all. I will not think
upon the torture. But if I realize *bodhi*, may I deliver all beings. May
none remain undelivered.

217^aBut deliverance is not so necessary for me that I should be delivered
alone while there are so many distressed beings who remain here help-
less. 218 This is to be considered woe by a wise man: if for him these
pleasures should be great, various, by which many beings are dis-
tressed, beaten, weeping, bound. 219 This is a great pleasure to a wise
man: that one enters the Avīci-hell if only one can deliver from woes
one single other being. 220 Not so many woes is the *bodhi*-seeking man's
enemy capable of as he can of himself inflict on his self for the welfare
of beings.

221^aThrough knowledge meditations are to be produced. He should
sit down in *samādhi*. Or with compassion he should rise up that one
should not there be perplexed. 222 Or if he should remain there longer,
he should recall in his mind the Buddha adorned with *lakṣaṇas*, the
visible Buddhas in all directions.

211b cf. 23. 35: buljse balysi ni ju ye biśsā tcāraṇi hvīyi.

211c drūṇai tsātā cf. 17. 14: drūṇā tsāta.

212a cf. 3. 146: avāyu ysam̄thu ne ne gāvu nāste kari.

221 samāhāña niyāñu cf. 3. 30: ssārku niyāñu.

222d cf. 9. 22: biśsā . . . balysa dāše virā sāmuha.

Fol. 178^r 223 saña brrīca bvāmata stāka käde māste mulśde jsa ārsta .
 ku ye rraṣto dharma paysendā mulśde jsa ye hāde ne jiye 2
 224 biśśā sarvadharma paysānā—ña hajvattete jsa rraṣtu .
 cā'ye māñande marīce ttämärä pratābiṁbai hūni 3
 225 ttā vāte kādā mulysdā upē—vāna kye samtsera paroṣta
 kāma-guṇa vīrā nāsāsta kho ju mā'te mākṣi vīrā 4
 226 ātmo hīvyāre kho strīya pūru dai hūñā aysamgga
 o ttarrā rrau vāte āska ggāma kṣimgyindā marico 5
 227 trāmu uysnora gyadīna avaysānda hära vāte basta
 biśśā nā hära ttatvatu saindi kho ju ttämära daiyā kye kāsā .
 228 nairātmu śsunyu anātmu paramārthu vīrā aniccu .
 ttrāmu gyadā kho ju hanā ssī—ve samvī parnaindi ne daindā 7

Fol. 178^v 229 ttāna haspāsāñu hamatyē balysūñavūysei hva'ndā .
 sarvasatvānu jināñia ttādātā māstā gyadīja 8
 230 kye ttāte kṣāta' bhadrā cariyā pārāmate mulśde jsa hamtsa
 balysūstu hastamo butte parrijätā harbiśśā satva 9
 231 cīyā ttū dhātu badṛ pyūṣte vari ānye ttīyā .
 kṣāndu anutpattiyo bu—stā . dātīno ttarandaru byonde
 232 tvī balysi aysmya butte khano vā dyāñite ttīyā
 vicittrei bā'yā narande ysamaśsandā vīri biraṣte 1
 233 māstu suhu ttītā yādāndi sarvasatvānu ttā bā'yā
 balysā karā vīrā tsutāndā uṣṇīrvai vā puṣṣu ttrande 32
 234 hastarvī ysānātu balysā kvī tturra bā'yā narande
 samu kho sarbandi ātā—su indra-dhani myāño urmaysde 3

²²³^a Expedients, love, knowledge are necessary joined together with great compassion. Even if one recognizes the *dharma*s rightly, through compassion one does not disappear nevertheless. ²²⁴All the *dharma*s are to be recognized rightly with wisdom as resembling magic, a mirage, partial blindness, an image, a dream. ²²⁵Towards those is compassion greatly to be produced who are drowned in *samsāra*, attached to the *kāma-guṇas* just as a bee to honey. ²²⁶They appropriate a self just as a barren woman sees a son in a dream, or thirsty, the swift deer on the plain long for the mirage. ²²⁷So through ignorance beings are bound to things that are unrecognized. All things appear real to them, just as one who has a cataract sees partial blindness. ²²⁸(The *dharma*s) are without self, empty, selfless, impermanent according to the *paramārtha*. Such are the ignorant as a blind man at night: they only feel it, they do not see it. ²²⁹Therefore the *bodhi*-seeking man himself must strive. The great darkness of ignorance of all beings must be destroyed. ²³⁰Whoever, Bhadra, should practise the six *pāramitās* with compassion will realize best *bodhi*. He will rescue all beings.'

²³¹When Bhadra had heard this Law, then at once he realized the *anutpatti-ksanti*. He obtained the *Dharmakāya*. ²³²The Buddha perceives this in his mind. Then he showed a smile. His various rays went out; they spread over the worlds. ²³³Then these rays made great pleasure for all beings. They even came to the Buddha. They entered right into his *uṣṇīṣa*. ²³⁴The Buddha shone better still when from his mouth the rays came out of him as the rising sun in the sky amid Indra's bow.

^{223a} saña brrīca bvāmata cf. 14. 39: saña brrīkyā bvāmata.

^{223b} cf. 4. 94: māste mulśde jsa ārstā.

^{231c} cf. 13. 50: anutpattiye kṣānde āstanna.

^{231d} cf. 13. 127: dātīnai ttarandari byaude.

²³² cf. 19. 69: khanau dyāñate. Cf. khanau nijsaṣde 2. 236.

Fol. 179^r 235 ānandā jsaunātē vistātā gyastu balysu tta braṣte .
 nā ū vina pracai māstā ārūhātē ūsandā balysa 4
 236 ttrāmu māñandā ne balysä apracai khanau nijsaṣde .
 jina mā ttuto bitamo ba—lysa kye ne ju karā bitamā nāstā
 237 dātai ttū bhadru ānanda kye mā pāñdāvātū hatāste
 balysūstā yāde prañāhā—nu paramārthu dātu paysānde .
 238 balysūstu hastamu butte ū dāvārānautamā kalpā
 vikurvaṇa-rājā hāmātē nāma gyastā balysä ttu kālu 1
 239 mahāvyūbhī nāma buddha-kṣe—tri vasutu buljsā-jserā .
 sunārmātē kalpā ysāru sa—lī balysä jsino nijsaṣde 2
 240 ānandā duškaru sastu kāde thatau panamātē balysi
 ttai hvāñātē balysä se ttiyā paramārthā dātā ūṣānaumā 3

Fol. 179^v 241 kho aysu divamggarā balysä paramārthā bustāmā dātu
 ttāna ma vyātarātē ttu kā—lu balysūstu varālsto
 242 badṛ bīnāñāna bū'na spātyau pharu stavyo vicitra
 balysā yāde pajsamu ttu kā—lu dukhyo vara parrāta pharāka
 243 balysā ttū hvatu yāde sūttru ānandī harbiśu nātē .
 ūṣai rro biśse parše kṣima pyū—ste u naljsondai balysi 2
 244 cu aysu ttū dhātu hvatai—mā paramārthā sūttryau ūṣtā
 ttyau puñyau harbiśā satva paramārthu dātu bvānde 243
 pharsata parste pīde ysam—bastā ttyau puñyau balysi pana—
 mātē ma dāru II:

235c, d cf. 2. 103: nā ū vina pracai māstā biśśa bhūma-dīvata badra ārūhātē.

239d jsino nijsaṣde cf. 13. 55: dyāñātē ysam̄thu.

240d cf. paramārthā dātā 23. 11. Cf. also 2. 237, 247.

242a, b bīnāñāna bū'na spātyau cf. 5. 87; 23. 140: spātyau bīnāñina bū'na; 12. 18-19
 spātyau jsa bū'na bīnāñina; 22. 231: bū'na spātyau jsa stavyau bīnāñina.

235 Ānanda approached, bowed. Thus he asked the *deva* Buddha: 'This Fol. 179 great earth, Buddha, does not move without a *pratyaya*.²³⁶ Similarly the Buddha does not show a smile without a *pratyaya*. Remove this my doubt, Buddha, who have no doubt at all.'

²³⁷'You saw this Bhadra, Ānanda, who offered me alms. He has made a vow to *bodhi*. He has recognized the *paramārtha* in the Law.²³⁸ He will realize best *bodhi*. In the ninety-second *kalpa* he will be Vikurvaṇārāja by name, a *deva* Buddha at that time²³⁹ in the pure, praiseworthy Buddha-field called Mahāvyūha. In the Sunirmita *kalpa* as Buddha he will reveal life for a thousand years.'

²⁴⁰It seemed a marvel to Ānanda. Very quickly the Buddha rises up. Thus the Buddha speaks to him: 'It is the favour of this *paramārtha* of the Law.²⁴¹ Since I, as the Buddha Dipamkara, realized the *paramārtha* in the Law, therefore the Buddha at that time predicted me to *bodhi*.'

²⁴²Bhadra with lute-music, incense, flowers, many praises did various honours at that time to the Buddha. Many there escaped from woes.

²⁴³The Buddha had spoken this *sūtra*. Ānanda accepted it all. It even pleased all the assemblies also to hear it. And the Buddha finished it.

²⁴⁴Since I have proclaimed this Law, the *paramārtha* furnished with *sūtras*, by these merits may all beings realize the *paramārtha* in the Law.

The official Ysambasta ordered me to write (this). Through these merits may he arise before long as a Buddha.

Fol. 180^r

1	Siddham tta pyūṣṭu balysä	rājagrāha āñā hatāru
	ttu grddhrakūtu ggaru	vīrā dātu hvate 1
2	māttrai āstanna kye	kāde meittra vasuta
	pharāka ysāre	vara bodhisatva vāta 2
3	purmā diśe jsa āta	dasau kūla thatau
	maitra-vāhāra brahmā—na gyasta ttu skyātu . 3	
4	dakṣāṇo diśo yāva	daso harbiśā diśe
	paniñi dāše jsa āta	dasau kūla thato 4
5	harbiśā namasātāndi	gyastā balysi pāto'
	yādāndā balysä pha—ru padya pajsama kāde	
6	patī nita'sta .	balysu spāśśare biśu
	maitrai vātco ssārku	uysdaindi kāde . 6

Fol. 180^v

7	maitrai ttīyā	panatā āyasaṃna hamatā
	jsaunāte vātco	balysi västātā bañā 7
8	pruhauṣte ssārku	hamju yāde dasta hūdva
	ce trāma dātāna	kho yā ttūrra daiyā viysa
9	tta hvate mādāna	sarvamñna balysa hivye
	kye āñā rrasto	biśā sarvadharma buva 9
10	karma paysāni	panye uysnorā ssāra
	tta vātcu dīra	tcamna mara tsīndi gyāda .
11	pando paysāni	drraiñu yānānu biśsu
	kho vātcu draya	ssō hämāte yānā samu .
12	indriya rrastu	panye uysnorā bva
	klaiśyau pūlsta myāñu	balysūñi chā'tu 12

3c, d cf. brahmāni gyastā 2. 85.

5a, b cf. namasātai pāto' Suv. 68^r5 KT, i. 241 tr. vanditvā pādau.

12a, b cf. ro. 31: indriya butte . . . panye uysnorā.

CHAPTER 3

Chapter 3 extends from fol. 180 to fol. 192^v. After Chapter 13, it is the longest that survives entire. The first folio, 180, was published for the first time in 1965, but verse 1 was quoted in an article by V. S. Vorob'ev-Desyatovskij in 1955. He there showed that Leumann's Chapter 4 was really Chapter 3. Leumann's Chapter 3 is here printed as folios 267 and 268 (Chapter 14).

The story. Maitreya addresses the Buddha Śākyamuni in Rājagrha, asking how *bodhi* is obtained. The Buddha replies (3. 21) that the important thing is *maitrā* 'love'. One should contemplate one's limbs: they are merely atoms. One should regard all beings as merely atoms, pure, shining like the sun, equal. Then one can have no anger towards beings. One should then contemplate all the Buddhas (3. 78). One should then meditate on *śūnyatā* 'emptiness' (3. 109). The importance of love (3. 143).

¹Success. Thus it has been heard: The Buddha in Rājagrha once on Fol. 180 the Grddhrakūta mountain proclaimed the Law. ²Beginning with Maitreya, who had very pure *maitrā*, many thousands of Bodhisattvas were there. ³From the eastern direction there came quickly ten *kotis* of Brahma-gods in the *maitrā*-state at that time. ⁴All the ten directions including the southern direction—from each direction came ten *kotis* quickly. ⁵They all worshipped at the feet of the *deva* Buddha. In very many ways they did honours to the Buddha. ⁶They sat down before him. They look at the Buddha wholly. Then they look up very kindly at Maitreya. ⁷Then Maitreya himself rose up from his seat. Next, bowed, he approached the Buddha. ⁸He dressed finely, put his hands in the *añjali*-position, both of which were such in appearance as when one sees arched lotuses. ⁹Thus he spoke:

'Gracious, all-knowing Buddha, since you rightly perceive all your own *dharmas*, ¹⁰you recognize the good deeds of every being, thus then the bad by which the ignorant come here. ¹¹You recognize the whole path of the three vehicles, how then the three have become only one vehicle. ¹²You perceive rightly the senses of every being, covered with *kleśas*, (but) in the middle the *bodhi*-germ.'

Fol. 181^r 13 hūnā marīkye . cā'yā māñanda ditai
 ttuśśā asāra nairātma dharma biśśā 3
 14 mulśde ssānaumā cu tā nästä jīnga kari
 sañi te sā daśtā cu tā rūvā daindā gyađa .
 15 bvāmata balya kyau padamđatā biśu
 ttatvatu ttrāmu samu kho ātāśā uhu .
 16 puñauda satva kye ne ne kṣīmīndā uvā'
 skogye kho āska rro vīrā ūtco jađa 6
 17 ttā uhu dätāndā ttāte tta bāysdaiñdā bi—
 śsu ttāu jsa pyūvā're hamu vīrā dātu samu
 18 pulsāmā balsi yana mā ūvāśa mamā
 kha sā balsūstā suhāna samu byode biśśā .

Fol. 181^v 19 mästa utāra balysūña dharma thatau
 suhāna kho byaure sarvamñña balya biśśā .
 20 ku ne ye pharāka samtsera daiyā dukha
 thatau hambīrīndā buddha-dharma samu . 20
 21 ttai hvate balsi . ūvāśa maitrā tvī
 hamu vātā aśtā cī halcā pulsā muhu 1
 22 uairu thu vaysñā . muho braștai arthu ssāru
 hāvu yāđai mästu uysnorānu käđe 2
 23 aysu tā näjse' pando kho balysūstu käđe
 suhāna thato bvā—re bodhisatva biśśo 23
 24 kyau tta kṣamiyā suhāna balysūstu ca—
 rāmā maitro hañggei' vīrā nyūvā tcerā samu 4

13 Like a dream, a mirage, magic, you have seen all the *dharma*s as empty, Fol. 181 without substance, without self. 14 By your compassion is the favour that there is no disappearance of you at all. It is this skilful expedient of yours that the ignorant see your form. 15 It is your wisdom, Buddha, that has fashioned everything. In reality, you are like the sky. 16 Meritorious are those beings whose senses do not desire the *samskāras*, as the foolish deer on the plain desire water. 17 They have seen you. They thus behold everything. They thereby hear only your Law always.'

18 I ask the Buddha—give me my opportunity—how is all this *bodhi* easily obtained? 19 How are all the great, noble *Buddhadharma*s quickly, easily obtained, all-knowing Buddha? 20 Where does one not see the many woes in *samsāra* (but) the *Buddhadharma*s only are quickly fulfilled?

21 The Buddha spoke to him thus: 'There is always an opportunity for you, Maitreya, when you ask us something. 22 Fittingly now have you asked us about a good subject. You have brought very great blessing for beings. 23 I will show you the way in which Bodhisattvas very easily, quickly realize complete *bodhi*. 24 Whoever should so wish: "May I easily practise *bodhi*!" should keep the instruction especially in the matter of love.

Fol. 182^r 25 maittre jsa byaude thatau balyśūtä käde
 thatau haṃbirindä kṣandä būmä biśse 5
 26 pāta'ñi dasau byaure tcohaurä mästa darrau
 patārgya haṣṭusu buddha-dharma biśse 26
 27 āysāta dätäna lakṣanyau hämäte tha—
 tau vūḍa briyūna vyamjanyau amgga biśsä 27
 28 suhauttä aušku biśsä uysnaurāṇu dukha
 nuṣthura oṣa asä—da puṣṣo jändä biśsä 28
 29 biśsī jiyre dīra kädäyāne puṣṣo
 carätä hamrraṣtu pārāmate panye kṣaṇä .
 30 śsärku niyāñu tsāṣtu diśo tsāṣto käde
 uvī yä haṃgalgyāñä harbiśse tsāṣtu käde 30

Fol. 182^v 31 tsāṣtyau uvyau' jsa ttarandarä kā'ñi hä—
 vi cu mä ttätä amgga paramāṇyo škonda biśsä .
 32 śsandä ūtca bātä dai haṃtsa hämäta .
 myāñu nā ātāsi panye ggurvicä mamä 2
 33 ttrāmä sā ātāśa kho sei nätcana samu
 anantu ūvāsu panye yindä pharu 33
 34 vasutai kā'ñia paramāṇava hävya bi—
 śsu ttrāmī bāhya värū—lyā trāmu samu 34
 35 kho ysirrä rruštä tterä rrusana nauna käde
 ttrāmu buvare samu kho gyastūña busä
 36 panye uysnorä värūlya trāma samu
 vasuta aggamjsa paramāṇava bendä bässo 6

²⁵Through love, *bodhi* is very quickly obtained; *kṣanti*, all the *bhūmis* Fol. 182
 are quickly fulfilled. ²⁶The ten *balas* are obtained, the four great
vaiśāradyas, the eighteen *āveṇikas*, all the *Buddhadharmas*. ²⁷He quickly
 becomes adorned in appearance with the *lakṣaṇas*, all his lovely limbs
 covered with the (*anu*)*wyañjanas*. ²⁸Ever blessed, he utterly removes all
 the woes of beings, fierce, bad, evil, all of them. ²⁹All his evil deeds
 entirely vanish. In every moment, he rightly practises the *pāramitās*.

³⁰One should sit down properly, calmly in a very calm place. One
 should collect all one's senses very calmly. ³¹With calm senses, one
 should contemplate one's own body: "These limbs of mine are all
 made of atoms. ³²Earth, water, wind, fire have come together. In every
 particle of me space is in the middle of them. ³³Such is this space that it
 makes much, endless freedom for everyone outside." ³⁴One should think
 of one's atoms as utterly pure. Such are one's external ones. So only are
 beryl-stones. ³⁵As gold gleams, they are so very gleaming, soft. They
 smell just like heavenly perfume. ³⁶In every being the atoms are utterly
 pure, flawless—such only are beryl-stones.

Fol. 183^r 37 ttrāmu rrusindä kho ju vasutä ysirrä pahä
 buśšare gyastūñi nauna skutäna käde 7
 38 ku nā tta tta daiyä aysmūna satva bißä
 hivyo vātco paramä—ñvo kā'ñe bise 38
 39 cu-ñ jsa üväsä vara mä värülimgye bise
 stune nā ysarrigye äljsänä byūka vara .
 40 ttaurana vüda ggavākṣā halsa ssära
 stune nā ysarrigye uryāna bāysa pharu 40
 41 āysana baṣtarrgya kho gyastūña samu .
 hamo padäne rataninä štäre pharu
 42 khāhe ysarrije paste ässimje gyahe
 ütcäka puväta vasuta käde ysaujsa ssära 2

Fol. 183^v 43 haudyäu ratanyau jsa banhya mästa pharu .
 späte haṣpriya ysojsa hiyära käde 1
 44 vicitra binäña maula hära cäte
 prahoṇe gyastūña banhya virä pharu 4
 45 āysana gyastūña dírna banhyä ssära
 patäna väysäje viysa upala kumuda pharu .
 46 ssandä ässhäne vasute virülye bißä
 hodyau ratanyau jsa harbißä vüda jseñu 6
 47 harbißä paramäna—va tterä vasuta varä
 samu kho vasuta virü—lya gyastūña bißä 47
 48 ggünina tträma kho ju vasutä ysirrä pa—
 hä tträmu rrusindä samu kho urmaysde bißä 8

¹⁷They so shine as pure, refined gold. They smell divinely. They are Fol. 183 very soft to the touch.

³⁸When he so sees them, all beings, in his mind, he should furthermore imagine dwellings in his own atoms: “³⁹In the space afforded by them, there I have dwellings of beryl. Their columns are golden; silver the rooms there. ⁴⁰There are covered arches, windows, beautiful balconies—their columns are golden—gardens, many woods. ⁴¹Seats, a carpet like one belonging to the gods, goblets, many jewelled cups are there. ⁴²Golden springs, blue ponds, wells. Cool water, very pure, delicious, excellent. ⁴³Many tall trees made of the seven jewels. Blooming flowers. Very delicious fruits. ⁴⁴Various musical instruments, diadems, garlands, necklaces. Many heavenly garments on trees. ⁴⁵Beautiful, heavenly seats under the trees. Before them, lotus-beds, many lotuses, blue and white. ⁴⁶The earth, all of pure, blue beryl, is all finely covered with the seven jewels. ⁴⁷All the atoms are so pure there, all just like a pure, divine beryl. ⁴⁸Such in colour as pure, refined gold, they all shine like the sun.

44c, d cf. 3. 55: cu varä prahoṇe banhya väte ä're ssära.
 45c, d cf. 22. 120: paste viysa upala kumuda pharäka (*Leumann*).

Fol. 184^r 49 nonäka skutena . samu kho gyastūñi ttanä
 ttrāmu buśšare kho ju uraggasārā bū' 49
 50 padāne nei'na bi—ssā ham̄bāda štāre pharu
 khāysā viciträ gyastūñi ysojsā käde 50
 51 cu buro anantu purmo diśo satva pharu
 ttiyā tta kā'ñu ttāto bisvo' ttranda biśśā 51
 52 trāmī yāva dasau diše virā biśśe .
 harbiśśā satva ttāto bisvo ttranda mamā 52
 53 hävīna sam̄thānna ggtā pamjsa biśśā .
 hamam̄ggu brūñāre vasuta skutāna buśśā 3
 54 dukha nā ne īndā cu buro sam̄tsera dukha
 suha nā hamagga māsta gyastūñia pharu 4

Fol. 184^v 55 cu varā prahoṇe banhya väte ā're ssāra
 ttā štāna nāsāre u pamjsāre biśśā 5
 56 cu varā vicitra pharu āysärūṇa ssāra
 ttyau jsa hamam̄ggu biśśā āysänāre käde
 57 naunā padamā ātā suhaji bütte ssāru
 nvāya bināña ssāru bajeśārā biśśā 7
 58 ramīndi hayärindā bisvo satva bāssā
 paljsovo' uryānuvo' hayärindi käde 8
 59 hvarīndā gyastūñi ysaujse ysaujse ysuya—
 nī hamvyau ratanīnyau khāśindā nātu' 9
 60 väysānu nīndā khīysarāñu bendā biśśā
 spätyau jsa hayärindi varata āṇa käde 60

49 Soft to the touch like divine skin, they so smell as the scent of sandal- Fol. 184
 wood. 50 There are many cups, all filled with nectar. There is various,
 divine, very delicious food."

51 Then one should think thus: "However endlessly many beings
 there are in the eastern direction, they have all entered these dwellings.
 52 So up to all ten directions: all the beings have entered these dwellings
 of mine."

53 "With respect to their own appearance, all five *gatis* shine equally,
 pure to the touch, (pure) in smell. 54 They have no woes. Whatever woes
 there are in *samsāra*, they have many, great, heavenly pleasures equal to
 them. 55 Whatever beautiful garments hang there on trees, these they
 take and all put on. 56 Whatever many, beautiful, variegated ornaments
 are there, with these they all equally adorn themselves greatly."

57 "A gentle wind has come. Favourable, it smells beautiful. All the
 songs (and) musical instruments sound beautifully. 58 All beings enjoy
 themselves, are happy in the dwellings. They are very happy in the
 enclosures, gardens. 59 They eat heavenly, very delicious sweets. They
 drink nectar from bejewelled goblets. 60 They all sit on filaments of
 lotuses. Sitting there, they are very happy with the flowers.

53d biśśā altered to buśśā in MS.

49 cf. 3. 89 naunika skutāna samu kho gyastūñia ttanā.

52 cf. 3. 4 dakṣāṇo diśo yāva daso harbiśśā diše.

53 vasuta skutāna buśśā, cf. buśśe jsa skutāna biśśā 3. 93.

55 cf. 3. 44 prahoṇe gyastūñia banhya virā pharu.

58 paljsovo' uryānuvo', cf. 17. 26 paljsatā uryānyau; 22. 120 uryāna paljsäte.

Fol. 185^r

61 ggumai barindä	buśśānā grauṇe pharu
sira suhautta	khanandā kā'ña biśśā .
62 suhautta kā'ña	biśśā drūṇā cista käde
karā ne märāre	ne ne pātcu ysyāre karā 2
63 ysurrā nā jyāte	biśśā gyaḍī ośa briyā
suhotta āndu	audi balysūste biśśā 3
64 harbiśśā āysāta	ne ju ye bisa karā
indriya gyastūna	panye satvā ssāra 64
65 biśyau suhyau jsa	biśśāñe ssārata te biśśā
harbiśśā ttrāma	samu kho ssau satvā biśśā 5
66 kai ju hämāte	gguhamamggatātā vara
sei' ma ne bri stā	ne hā haraysānde uvā'

Fol. 185^v

67 tta kā'ñu karma	ttätä näta mästa mamä
cu mamä hamjsaṣde	sei' byanu mästu yanā 7
68 ku nā mä vasuštā	ttū varata vamñā aysmū
harbiśśā vīrā mämä	tcera hämäte ysurrā 8
69 ništā ju satvā	kye va ju na-ro aušā muho
kho mara pastäta	paḍā samtsera biśśā 9
70 ka ttätena auysäne	biśyo auyse samu
harbiśśā vātco väta	mä ssūjīye briya 70
71 kho ttāro auysu	puṣṣo paśśātämä bi—
syo tta puṣṣo paśśimä	ttū varata auysu ysurrā
72 cī nā paśśimä	ttū varata auysu ysu—
rru ysurre jsa uysnora	narya hisindä biśśā 2

61 At their pleasure, they wear many scented garlands."

One should think of them all as happy, contented, laughing. 62 One should think of them all as contented, healthy, very youthful. They do not die at all. They are not born again at all. 63 May anger disappear from them, all ignorance, evil passion! May they all be contented till *bodhi*! 64 They are all noble-born. They are servants of no one. The senses of every being are heavenly, excellent. 65 With all their pleasures, all with all their goodness, all are all such as just one being. 66 If it should occur to one: "There is inequality there. This one is not dear to me. My senses would not extend to him," 67 he should think thus: "This is surely (due to) my great works, if he intends to make a great obstacle for me. 68 If my mind does not now become pure towards him, my anger should be shown to all. 69 There is no being who would not yet anger us, as might all who have come here before in *samsāra*. 70 If I should be angry with this one, I am angry with all. Moreover, all have been beloved to me (and) to one another. 71 Just as I have completely given up that anger with all, so I completely give up anger, wrath towards this one. 72 If I do not give up anger, wrath towards this one, through wrath all beings will go to hell.

Fol. 186^r 73 sā ttye varāyā— cu rro narya tsimā aysu
 ttāna mā paśśāni vi—rā aysmūna ysurri 3
 74 balyasa rro āna dāśā vīrā daindā muhu
 ysurre jsa hamjsaṣde balyśūstu kūśā gyadā .
 75 hamatā ne parsti ysurgyi uysnorā dukhyau .
 cu rru ye ttu pulstā ko hāndaru trāstu yani .
 76 ysurre jsa samtsera ājāvāśā hāmāte hve'.
 vīrāna vātcu ājāvāśā hāmāte bei' 6
 77 aysurra avira maitra bhāvāñā mamā
 hamamggu kā'ñu satvānu vaska ssāru 7
 78 ku puššo paśśātu vīru yuḍu yīndi ysu—
 rru cu gyasta balyasa dasau diše vīrā biśśā 8

Fol. 186^v 79 śāvyau hamtsa bo—dhisatvyau jsa biśyau .
 ttiyā tta kā'ñu ttāto bisvo' ā're biśśā 9
 80 väysānu bendā ysāra-vārgyānu kye vā
 āysana vīrā hvatā hvatā nā parṣa pharu
 81 kṣattrā nā bendā ratanīnā māsta pha—
 ru pale vicitre hāra phastāre pharu 81
 82 gyastūña thauna kāśāya-vastra rrusana
 pruhauṣṭa ā're sarvāñā balyasa biśśā 2
 83 nauna gyastūña hamata bināñā svara
 yanindā balysānu pajsamā kādāna biśśā 3
 84 haudyau ratanyo jsa hamau vūḍa biśśā ysa—
 rrnā brūñāre kho u—rmaysde purra 84

⁷³This is the consequence of it: because I too will go to hell, therefore I must give up hostility, wrath in mind. ⁷⁴The Buddhas, too, in the ten directions, are watching us.”

‘Only a fool intends through anger to seek *bodhi*. ⁷⁵The wrathful being does not himself escape from woes, how then does one ask this: “If only I might rescue another!”? ⁷⁶Through wrath, in *samsāra* a man becomes a serpent. Through hatred, moreover, poison arises in the serpent.

⁷⁷“I must meditate on love without wrath, without hatred. Good towards beings impartially should be contemplated.”

⁷⁸So that he can wholly give up hatred, wrath, he should then so think about all the *deva* Buddhas in the ten directions ⁷⁹with their Srāvakas, with all the Bodhisattvas: “In these dwellings they all sit, (some) ⁸⁰on thousand-petalled lotuses, some on seats. Each has a large assembly. ⁸¹Over them are many large jewelled umbrellas. Variegated banners, many necklaces flutter about. ⁸²All the all-knowing Buddhas sit clad in divine garments, in gleaming *kāśāya*-robes. ⁸³Of themselves, in order to honour the Buddhas, all the musical instruments produce soft, heavenly sounds. ⁸⁴Goblets, all covered with the seven jewels, golden, gleam like the sun, the moon,

Fol. 187^r 85 nei'ṇa hāmbāda yosojsi—na tterä bütte śśāru
 kho ju bū' bütte kāḍānuysāru samu .
 86 ttu āṇa balya mamā pajāyāre biśśā
 tta bodhisatva arahanda satva biśśā 1
 87 cu vara ggurvīca kṣatra daśa viri pale
 prahone vīrā ttaura väte śśando späte .
 88 āysana vīrā tcamna hāmbasta hära
 hastaru brūñare kho urmaysde biśśā 8
 89 naunika skutāna samu kho gyastūña ttanā
 ggūnāna ttrāma kho ju kāmjanī ysīrrā pahā
 90 vasuta svabhāvu virūlyā trāma samu
 panāñña ggurvīca rūva āyāre biśśā 90

Fol. 187^v 91 buśśare nnaunu hvatā hvatā nä trāma bussä
 candani bhūttā ggavaśśārsai aggarā samu 91
 92 ttīyā tta kā'ñu cu ttate brūñare hära
 ssō śśau balyi para—māṇavā trīye biśśā 2
 93 dätēna vasutatte—tä buśse jsa skutāna biśśā
 ttiyyo ggurvīcyau jsa balyā rūvā däte 93
 94 lakṣāna balyi . jsei'ñu vätā kā'ñā biśśā
 vyamjana ttandrāmyau grū—cyo jsa biśśā . 94 .
 95 mästara śśumbāku panāna satväna biśśā
 tta vātcu sätā balyi tta dädä kā'ñi biśśā 5
 96 suhautta kā'ñā hastam�au suhyau käde
 ramindä āṇa buddha-dharmyau jsa biśśā 6

Fol. 187^r 85 full of delicious nectar. So good does it smell as smells the smell of sandalwood. ⁸⁶All the Buddhas are begging this from me. So too all the Bodhisattvas, Arhats, beings. ⁸⁷All the particles there in umbrellas, flags, in banners, garments, in walls, in the earth, flowers, ⁸⁸seats, by which things are bound together, all shine better than the sun. ⁸⁹They are soft to the touch just like divine skin, such in colour as refined *kāñcana*-gold, ⁹⁰pure in nature. Such is only beryl. In every particle all forms are reflected. ⁹¹They smell gently. The fragrance of them severally is such as only sandal-powder, *gośīrṣaka*, aloe-wood.”

⁹²“Then one should think thus: “However these things shine, a single atom of the Buddha has excelled them all, ⁹³in appearance, purity, in perfume, in touch, all. Yet through these particles has the form of the Buddha been seen.”

⁹⁴One should quickly think of all the *lakṣānas* of a Buddha, all the (*anu*)*vyāñjanas*, as (formed) from such particles. ⁹⁵They are all greater in size than every being. Thus again one should think of a second Buddha, thus a third, all. ⁹⁶One should think of them as greatly blessed with the best blessings. They are all finding pleasure in the *Buddhadharma*s.

Fol. 188^r

97	tta bodhisatva	arahānda kā'ñā biśśā
	avaśśā hāmāro	biśśā satva trāma samu
98	padamakā naunā	buśśānai ātā ssārā
	kṣatra pale hāra	hatāljsā're biśśā 8
99	ttānau vicittra	stava narāmīndā pha—
	ru buljse balysānu	uysnaurānu biśśā 9
100	satva hamgriya	hālsto patā balysā biśśā
	balysa ni āṇa	dātu hvāñīndā ssārū .
101	bajāśśā balysānu	vasutā naunā kāde
	ttrāmu adhiṣṭhāñā	suhāna satva biśśā .
102	kho ju ye ysānājā	nei'ñā uysnauru samu
	suhu ni šte bendā	kāde sīravātā pharu 2

Fol. 188^v

103	puššo ni nāśo'nda	satvānu klaiśa biśśā
	uī' ni nāśaunde pṛitti—sukhu ā're samu 3	
104	balysa ni āṇa	dātu hvāñīndā vasu—
	tu maitre padamgyo	crrāma bhāvāñā mamā .
105	satva svabhāvu	hūnā māñanda biśśā
	ttāmārā marice	ātma vara niśtā karā .
106	ttrāmī balysa	nairātma ātma samu
	jaḍānu saittā	ttāna ne parsindī puššo
107	hīvyau uvau' jsa	śkaugye śkīmīndā pharu
	hīvyau uvyaу' jsa	vara hamata baindā jaḍa .
108	ku buro ne bvāre	pātcā aysmū kūra mata
	ttāmu nā seindā	hūni māñanda hāra 8

Fol. 188

97 One should think thus of all the Bodhisattvas, Arhats: "May all beings surely become just such. 98 A gentle, fragrant, good breeze came, Umbrellas, banners, necklaces all flutter about. 99 From it issue various, numerous songs of praise—all the virtues of Buddhas, of beings. 100 All beings assembled before the Buddhas. Sitting, the Buddhas proclaim the good Law to them. 101 The voice of the Buddhas is pure, very soft. So are all beings to be blessed with fortune, 102 as if one should bathe a being with nectar alone. Fortune is upon them, very great contentment. 103 All the *kleśas* of beings are completely calmed for them. Their minds are calmed. They sit in *pritisukha*-meditation alone. 104 The Buddhas, sitting, proclaim to them the pure Law, a description of love as it is to be meditated on by me. 105 Beings are in nature all like a dream, partial blindness, a mirage. There is no self there at all. 106 So Buddhas are selfless. Only to fools does the self appear to exist. Therefore they do not escape completely. 107 By their own senses, they create many *samskāras*. By their own senses, fools are themselves bound there. 108 As long as they do not understand: 'Further, the mind, thoughts are false,' then, like a dream, things appear to them."

108 tcā in pātcā written after pā in small cursive script below line.

Fol. 189^r 109 ttīyā tta kā'ñu ku ttāte hära ssuñña biśśā
 mulysgo aysmūna maitro kāṣṭaimā aysu 9
 110 ne ssuññi ssuññi . āvaraṇu yindā yu—
 du anātma satva nairātma balysa biśśā 10
 111 ttri-adhva kṣettra ssāñña ssāñña mā grvīca mamā
 tri-adhva satva ssāñña ssāñña mā kṣetra biśśā .
 112 tr̄-adhva bhyūbhā paniñña ttiñña grvīca mamā
 tt̄r̄-adhva kalpa paniñña kṣaṇo tranda biśśā .
 113 tri-adhva balysa panā ssando ā're varā
 panye uysnorā panye kṣaṇi dyāre bañña .
 114 kye āñā jāyindī kye hvāñindā vasutu
 hastamu dhātu kye mā pajāyāsāre nā'tu .

Fol. 189^v 115 tri-adhva arahanda bodhisatva panye
 sarvaññi balsi kar vīra ā're biśśā .
 116 suhutta ā're tr̄-adhvyau suhyo biśśā
 suhutta saindā tt̄r̄-adhvyau suhyo mamā .
 117 ananta-madya parāśuddha kṣetra vasu—
 ta ssau ssau ggurvicā padāñjisiye rriye bise
 118 ku buro ātāsi vari brro bvāre buśśā
 varburo brūñāre vasuta nauna kāde 8
 119 tri-adhva rūva panye kṣaṇi yanimā a—
 ysu ttyau jsa pharāka ttānu balyānu pajsama 9
 120 tta bodhisatvānu tta satvānu yanimā
 trāmī ssāvānu pajsama māsta pharu 20

109^aThen one should so think: "That these things are all empty. Little Fol. 189
 have I meditated upon love with my mind. 110The empty, as empty,
 cannot cause obstruction. Selfless are beings, without self all the Bud-
 dhas. 111I have the *kṣetras* of the three times in every single particle of
 me. The beings of the three times are all in every single *kṣetra* of mine.
 112The manifestations of the three times are in each of these particles of
 mine. All the *kalpas* of the three times have entered every moment.
 113The Buddhas of the three times sit there in each place. They appear
 before every being in every moment. 114Some, sitting, meditate; some
 proclaim the pure, best Law; some accept my nectar. 115The Arhats, the
 Bodhisattvas of the three times all sit in the circle of every all-knowing
 Buddha. 116They all sit blessed with the blessings of the three times.
 They appear to me blessed with the blessings of the three times. 117The
 kṣetras are infinitely varied, purified, pure. Every single particle has
 excelled the former dwellings. 118Wherever there is space, there smells
 smell, there shine pure, very soft, 119the forms of the three times. In
 every moment, with these I do many honours to those Buddhas. 120So
 do I do many great honours to the Bodhisattvas, so to beings, thus to the
 Srāvakas.

113d biñña altered to bañña in MS.

- Fol. 190^r 121 kṣaṇā kṣaṇā ṣṭāna mamā ttarandarna thatau
 buśśāṃgye mästä pyaure nva'ysāre pharu 1
 122 bendā balyānu sarvasatvānu vasutu
 nei'nau bāru be—rāre mästu pharu 22
 123 cuṇyau buśśāṃgye kāḍānuysāru buvi'
 candani ggauśśāṛṣai berāre pharu 3
 124 späte vicitra upala gyastūña väysa
 sumanā briyūnu baysgu berāre pharu .
 125 nauniku ggalgyindi kho gyastūña svara
 bātevo nuva'ysā—re kho urmaysde samu 5
 126 kṣatra tṛjsāre rataninā mästa pha—
 ru hastaru brūñā—re kho urmaysde purra .

- Fol. 190^v 127 harbiśśā satva ttyau suhyau suhäta käde
 suhotta ā're käde gyasta balysa biśśā .
 128 ttyau jsa byāta tcera suhyo satva samu
 ttyau jsa adhiṣṭhāña ku ttyau saindi suhyo 8
 129 suhautta ā're suhotta ṣṭāre biśśā
 suhotta tsīndi ttyau suhyo biśyau biśśā .
 130 kho āpa-kṛṣnu adhiṣṭhāte ṣṣamani bi—
 śśu trāmī vyūbhā ṣā adhiṣṭhāña samu 30
 131 kho nila-kṛṣnu adhiṣṭhāte ṣṣamani sa—
 mu ttrāmu suhyau jsa ttyau adhiṣṭhāña biśśā 31
 132 pātcu tta kā'ñu samu samñā-māṭra suha
 ttrāmu svabhāva samu kho närmittai härä 32

121 "In every moment, many great, fragrant clouds quickly pour forth from my body. 122 Upon the Buddhas, upon all beings, they rain much great, pure, nectareal rain. 123 Fragrant with powders, they rain heavily perfumes of *kālānusāri*, *candana*, *gośīṣaka*. 124 They rain variegated flowers, heavenly blue lotuses, *sumanases*, lovingly, thickly, heavily. 125 They thunder gently as it were divine sounds. Lightnings flash forth just like the sun.

126 "They hold many great, jewelled umbrellas. They shine better than the sun, the moon. 127 All beings are greatly blessed with these blessings. All the *deva* Buddhas sit greatly blessed. 128 Beings are to be remembered with these blessings. They are to be controlled with these so that they seem to be with these blessings. 129 They sit blessed, they all stand blessed, they all go about blessed with all these blessings. 130 As a monk controls the whole *apkṛtsna*, just so is this manifestation to be controlled. 131 Just as a monk controls the *nilakṛtsna*, so are all to be controlled with these blessings."

132 "Afterwards one should think thus: "Blessings are only imaginary. Such are their natures as a magic-created thing.

Fol. 191 ^r	133 crrāma hävyauṣca .	närmätau vīrā härū
	ttrāmu adhiṣṭhe	satva varā mästa suha 3
134	crrāmu svabhāvū	nirmäta niśtā härā
	trāmu abhāva	nairātma satva biśsā 4
135	crrāmu maricu	āska kṣimjindā gyaḍa
	trāmu baysāru	maitra vātā rraysge uī' 5
136	crrāmu maricu	ūtca varā niśti karā
	trāmu anātma	biśsā sarvadharma samu 6
137	kho hūñā dyāre	ttrāmu ttāte saindā härā
	kho hūñā niśtā	trāmu ttāte dharma biśsā 7
138	ttämäru hävi—yä	handarna kāsi pha—
	ru ātmo hivīye	handarna dr̄ṣṭā pharu 38

Fol. 191 ^v	139 kye kāsi jiye	ttye ttämära jyāre biśsā
	kye dr̄ṣṭā jiye	puṣṣo ātma-samñā jita 9
140	atāte jsa kāsā	bvermate jsa dr̄ṣṭā biśsē
	trāmu jiyāre	kho ju brātā hūñā härā
141	ku buro vikalpa	hivyausce saindi härā
	vari buru maitra	kṣa'-padya brahmā puñña 1
142	vikalpa ysotta	hivyausce ggūte pu<s>ṣo
	samñā niruda ṣā	mahā-maitra hvata 42
143	tcamāna ye butte	thatau balysūstu biśsō
	biśsī jiyāre	dīra kāḍayāne puṣṣo
144	maitre jsa jyāre	dīra kāḍayāne pharu
	āchā ggarkha	br̄ri br̄tye hvā'ndā käde 44

142 puṣṣo Leumann for MS. pupṣo.

133 Just as appropriation is with regard to a magic-created thing, so I control great blessings with regard to beings. 134 Just as the magic-created thing does not exist by nature, so all beings are without existence, without self."

135 As foolish deer long for a mirage, so the swift senses rush towards love. 136 As in the case of the mirage, there is no water there at all, so all the *dharma*s are selfless. 137 As they appear in a dream, so these things seem to exist. As nothing in a dream exists, so are all these *dharma*s. 138 A cataract greatly appropriates partial blindness within. False belief greatly appropriates a self within. 139 For him whose cataract disappears, all blindness disappears. For one whose false belief disappears, the idea of a self has completely disappeared. 140 Through a medicament the cataract, through knowledge all false beliefs disappear, as things in a dream for one who has woken. 141 Whenever things appear as *vikalpas*, appropriations, there is love, the sixfold (*pāramitā*), the *brahma(-vihāra)*s, merits. 142 *Vikalpas* have vanished, appropriations have been completely removed; imagination has been suppressed. This has been called *mahāmaitrā*, 143 by which one quickly realizes complete *bodhi*, one's evil deeds completely disappear. 144 Through love, many evil deeds disappear, serious illnesses. Through the affection of a very affectionate man,

Fol. 192^r 145 nai ne hāmāre maraṇi dya staura dukha
balysūstu vīrā vyāgaraṇo nāste thato .
146 kṣāmdu paysendi pharu samāhāna kāde
avāyu ysam̄thu ne ne gāvu nāste kari 6
147 ci hāde pyūṣde samu mahā-maitra hve'
tteri hāmāre puña kuśala-mūla pharu 7
148 ko yi tṛ-lokā ratanyau jsa hauri hāmbadu
ttṛ-kālā balysānu kalpu vaṣṭa hve' 58
149 cu ne rro kye nāsta ttai rro bāysdaiyā biśsu
ne hvatā hāmāre śśau kalpu vaṣṭa puña 9
150 maitro padamju balysā naljsonde späte
gyastūñia bāḍāndi parrāta satva pharu . 50

Fol. 192^v 151 sira hāmāro kūlu sate brahma kā—
de maitrai nātu ttū ha—matā dātu biśsu II 151
1 Siddham biśsā ysamaśsandā drraya biśsā satva-lokā tṛ-lo—
kā tta vā bhājana-lokā . saṃskāra o śśārā dirā . 1
2 samu parikalpa nā arthā ne ju varatā drravyā nā bhāvā
kho ju hūni o kho cā'yā o ttāmārā o kho marīca . 2
3 duva-pandiya śā parika—lpa śśo cu parikalpā ne karmā
śāta cu vīpākaja karmi padāmjsī trāma vikalpa 3
4 cu samu parikalpa ne ka—rmā kho rro bhadṛ nirmāte thānā
ulatāñe harbiśsu dāstā biśsu sasta samu parikalpa
5 śśakkrā närmānde damānu diru mahākālśavā vaska
uysāno trāma kho dyūlā śā samu parikalpa ni karma .

145 the severe woes seen at death do not occur for him. He quickly obtains Fol. 192
a prophecy for *bodhi*. 146 He understands *kṣānti*, very many meditations.
Never again will he obtain birth in Apāya.

147 But for a man who merely hears about *mahāmaitrā*, as many
virtues, merit-roots accrue to him, 148 as if a man should present the three
worlds filled with jewels to the Buddhas of the three times throughout a
kalpa. 149 How much more for one who should accept, should so observe
it all, his merits cannot be told in one *kalpa*.'

150 The Buddha completed the description of love. Heavenly flowers
rained down. Many beings were saved.

151 May a myriad-thousand hundreds of Brahma-gods greatly rejoice
at Maitreya's own acceptance of all this Law.

CHAPTER 4

This chapter consists of 120 verses, all extant, from fol. 192 to fol. 202.

The story. The whole world is merely *parikalpa* ‘false assumption’. Nothing
really exists. Even *bodhicitta* ‘thought directed to enlightenment’ is really a
parikalpa (4. 95), does not really exist. But it is like lye, which cleans a garment
and in doing so itself dissolves. *Bodhicitta* should be produced (4. 120).

¹Success. All three worlds, the whole Sattvaloka, the Triloka, like-
wise the Bhājanaloka, the *samskāras*, or good, evil are ²merely a *parikalpa*.
They have no meaning. There is no material object there, no *bhāva*.
They are just like a dream or like magic or partial blindness or like a
mirage. ³This *parikalpa* is twofold: one is the *parikalpa* that is not *karma*;
the second is that connected with *vipāka* that is former *karma*. Such is
vikalpa. ⁴What is only *parikalpa*, not *karma*, is like the place conjured
up by Bhadra in the cemetery. It appeared wholly, seemed (to exist)
altogether only as *parikalpa*. ⁵Sakra conjures up an evil dwelling for
Mahākāśyapa. The self indeed is such as a deception. That is mere
parikalpa, not *karmas*.

Fol. 193^r 6 udrrākṣā brrāmmani māndryau jsa nirmāte rūva vicitra
 biśśā dista kīre yādāndā ssāripri-n jsa purrīmā . 6
 7 tta vā hā nirmāte sthīrā ärrdyau jsa rūva pharāka
 ttā samu parikalpā jsa dāsta gyadye biśśu ttatvatu sastā . 7
 8 māri nirmānde buddha-rūvu u samkhāramu bāysu .
 ānampdu u vajrapānu dātai upagguttā vikalpo 8
 9 upagguttā rakṣaysu nirmā—nde muḍau nirmāte yakṣu
 ssavo närmānde haḍāya ttāna sañina brāmmanu trāste .
 10 pātcu ssavo närmāte ttāru śuvo' haḍā keśava-dāysu
 puṣṣo parrāte biśyo dukhyau jsa manoharo nirmāte hvā'ndā .
 11 brrahmāni närmāte brahmāna dvāvaredārsi hamāli
 ttā>vatriśānu brahmā sastā samu vikalpā jsa dista 11

Fol. 193^v 12 irāvanā hastā dvāvare—dārsi kamale nirmāte haska
 kṣāta' kṣāta' nā bendā viysāje väysa-gyaśtā bendā väysānu
 13 ratana närmätātā upala—varṇa hoda rrviyo padamgyo
 nala nirmāte hāndarā sthīri jsata nā vā närmāte biśśā 3
 14 ttāte parikalpe avipā—ke cu biśśe dāste u saste .
 ne ju varata dravyā ni bhāvi gyaḍānu harbiśśā saste 4
 15 ttā vā parikalpe cu pari—kalpa u ne nā handarā bu—
 tte kye balysu kei'tā aysmūna balya āksūtā vajsiṣde 5
 16 ce aśubho bhāvāte aušku ssivalye daiyā pharāke
 samu hävya kūra vikalpa hārju varata hāndarā ništā .
 17 ce āpa-kṛṣnu tteja-kṛṣnu nīla-kṛṣnu kā'tindi samu
 sā aysmūna vikalpā ttū nijsaḍu samñi nā dravyi 7

⁶By means of *mantras*, the Brahmin Udrākṣa conjured up various forms. Fol. 193 They made all their acts appear: 'By these I will defeat Śāriputra.' ⁷Like-wise, the Elder by his *rddhis* conjured up many forms. These appeared only through *parikalpa*. To the fool everything seemed truly. ⁸Māra conjures up a Buddha-form and a *sanghārāma*, a park, Ānanda and Vajrapāni. Upagupta saw him in *vikalpa*. ⁹Upagupta conjures up a Rākṣasa. He conjured up a dead Yakṣa. By day he conjures up night. By this expedient, he rescued a Brahmin. ¹⁰Then he conjured up dark night in the middle of the day. He completely rescued from all woes Keśavadāsa. He conjured up Manoharā, men. ¹¹Brahmā conjured up thirty-two Brahma-gods in a group. To the *trāyastriṁśa*-gods (and) to Brahmā they seemed (to exist). They appeared only through *vikalpa*. ¹²The elephant Airāvāṇa conjured up thirty-two heads, tusks, six lotus-beds on each, lotus-goddesses on the lotuses.* ¹³Utpalavarnā conjured up the seven jewels, regal display. Another Elder conjured up actors. When slain, he conjured them all up. ¹⁴These were *parikalpas* without *vipāka*, since they all appeared and seemed (to exist, but) there was no material object, no *bhāva* there at all. They all appeared to the ignorant.

¹⁵These, on the other hand, are *parikalpas* which are *parikalpas* and no one else perceives them. One thinks of the Buddha in his mind: he begins to see Buddhas. ¹⁶One meditates continually on offensive things: he sees many skeletons. This is merely one's own false *vikalpa*. There is no other thing there. ¹⁷Some meditate on the *apkṛtsna*, the *tejaskṛtsna*, the *nilakṛtsna*. This is merely *vikalpa* by the mind. In this way, they are *saṃjñās*, not material objects.

¹¹ MS. has ttivatriśānu with first i erased. Leumann ttāvatriśānu.

* Cf. 14. 92-4.

Fol. 194^r 18 sa vā parikalpa cu härä kṣa—mäte u ne ju hämäte ne nā—
 ju ku nai vivätä u nai a—ysmya ssau nūhā stā ttṛṣṇā 18
 19 kho ju dukhate nyanau keitā o ttarai ūtco puvāvo
 o bināsai hve' khāysu o maraṇi ysāṣṭaye hvā'ndā
 20 o cu vipākaja samñā . ttuo yā ne yuḍu yindā ha—
 mästu tcbriyyo u'vyau vi—kalpa cvi ne vivāgā ni saittā
 21 cīyā u' harbiśe ssau nūhu ttiyā daiyā cu keitā kho rru
 hūñā indriya nvāta u' hamgriye bihiyu . 21
 22 cu rro vā hvā'ndā avipākā ne samu samñē jsa gvīde .
 vikalpāte ṣṭānā hamdarā—nu kari sārā ne daiyā 22
 23 vikalpā jsa pharu hära dyā—re cvi ni ssāra saindā dukha-m jsa
 vivätā trāmā vikalpe nai vikalpetu aña yindi 23

Fol. 194^v 24 ośi parikalpā nariya pharu ttiryaśūniya priya
 ssirye parikalpā hvā'ndā gya—sta vipākaja-parikalpa 4
 25 aysmūna ssāra hära biśsā aysmūna vātcu cu dīra .
 ttye aysmuī ssārye u dīra ssārai hära saindi u dīra 5
 26 ātāśa-samñō kā'tindā samu ni ātāśi ni rūva
 hamtsa-vivāta sa samñā ārūva-dātā ye hiśti 6
 27 ttāna nā vara rūvi pracā—ri cu nai väta kā'mata rūvā
 viñāni kāṣṭe asamñi samñā ssai rūvī niśtā . II 27
 28 hamtsa-ālambani jāni ttāna rūva-dātā vivātā
 ceri vasute jānā aysmū—na tterā vasute rūvina ditte
 29 raysā busā briyā oysā amanāvī āstani dharma
 jāno parikalpa panaṣṭa ttāna rūva-dātā ne hiśtā 9

¹⁸This is *parikalpa*: when a thing pleases. And there is no appropriation Fol. 194 at all when one has no *vipāka* and one is not for a moment thirsty in one's mind, ¹⁹just as one distressed thinks about treasure or one thirsty about cool water or a hungry man about food or the death of a hated man ²⁰or when one cannot change the *sanjñā* due to *vipāka*. It is *vikalpa* due to scattered senses that what is not one's *vipāka* does not appear. ²¹When the senses are together at one moment, then he sees what he thinks upon, just as in a dream when the *indriyas* are subdued, the senses especially collected. ²²Yet a man's non-*vipāka* also is revealed not only by *sanjñā*: it is the *vikalpita* of others. He does not see it at all. ²³Through *vikalpa* many things appear which do not seem good to one. Thereby are woes, *vipāka*. Such are *vikalpas*. One does not make otherwise one's *vikalpita*. ²⁴Those in hell, many animals, Pretas are of evil *parikalpa*. Men are of good *parikalpa*. The gods have *parikalpas* due to *vipāka*.

²⁵All things are good according to the mind. Further, it is according to the mind what are bad. To this mind, good and bad, things seem good and bad. ²⁶They meditate on the *sanjñā* of space: there is only space for them, not forms. This *sanjñā* is connected with *vipāka*: one comes to the Ārūpyadhātu. ²⁷Therefore is there no manifestation of form there: because one has had no meditation on form. The *vijñāna* has meditated without *sanjñā*. It has not even the *sanjñā* of form. ²⁸*Dhyāna* requires a sense-object. Therefore the *vipāka* of the Rūpadhātu appears as pure with regard to form as *dhyāna* appears pure with regard to the mind. ²⁹Taste, smell, love, anger—an unpleasant beginning—are *dharmas*. In meditation, *parikalpa* has disappeared. Therefore one does not come to the Rūpadhātu.

²³ For *vikalpetu*, MS. has *vikalpe* with tu added below according to Leumann.
 Only the omission mark after lpe is visible in the facsimile volume.

Fol. 195^r 30 paḍā kāma-dātā gyasta kṣira u paranärmäta nāma
 kāma-guna pamjsa närmänindi varāśare śujiye 30
 31 hamatā närmänändä närmätä ja—stā cu suha mästa gyastūña
 nai ttuvare hota kho vivātä hävya samñña ni dravyi . 31
 32 cu ttuṣṭa yāma ttāvatrīṣa hävāñe samññe jsa dyāre
 drrai padya khāysu varāśari hävye samññe vivātä 32
 33 āṣsei'ñā hätenai śsiyā hamā hamau tcamäña hvarindi
 hävī parikalpa-vipākā drrai padya ggūnāna saittä 34
 34 gyastūñi tcei'mañi gyastānu ni bißsä nandana daindä cai
 vātcu daindä handāri ni bißsä hā tranda hämäre 5
 35 ni ju ye citrarahu . ni pārūṣaku ne ye nanda—
 nu kälste gyastānu aysmya vipākā samu nā aysmya saittä

Fol. 195^v 36 ce ne vipākā ttye ne saittä . cu aysmūna ne dravyi .
 banhyānu bендā prahoṇe hamo bīnāña gyamāne 6
 37 ttye aysmuī hävī vipākā cu samu aysmūna diyāri
 kho ye hūñia daiyā cu niśti ttāna padimäkä ni nästā 7
 38 hauda gyastānu gyasta-varṇa kho parikalpāte ttrāmä
 avacchoda tsindi ttāura vaṣṭa vr̄rañi nästā cu bettä . 8
 39 ttāna cu samu samññe jsa gyasta hävī parikalpā ne dravyi
 samantamukha-parivartto balyssä västarna arthä nijsaste
 40 catāmahārāya-būma gyasta-bhūma yakṣa-vimāna
 niśtā ggarā sūttra tta hvinde ku va yakṣa-bhavana ne āro
 41 ttānu parikalpe vipākā ttāna ju mā kiro ni tsindī
 kho ju hūñia saitto ditte kho ye cā'ya-närmätu daiyā

³⁰First is the Kāmadhātu: the divine realms and those called Fol. 195 Parinirmitas. They conjure up the five *kāmagunas*, experience them one by one.³¹The (Pari)nirmita-gods conjure up for themselves the great divine pleasures. One has no power besides *vipāka*, one's own *saṃjñā*. There is no material object.³²When the Tuṣtas, Yāmas, Trāyastriṁśas appear through their own *saṃjñā*, they experience food in three ways. It is the *vipāka* of their own *saṃjñā*.³³Blue, red, white is the same goblet from which they drink: the *vipāka* of their own *parikalpa* appears in three ways according to the colour.³⁴Divine are the eyes of the gods, (yet) not all see Nandana. Further, those others who see it have not all been able to enter it.³⁵One has indeed not planted Caitraratha, nor Pārūṣaka, nor has one Nandana. It is *vipāka* in the mind of the gods: it merely appears for them in the mind.³⁶For him who has no *vipāka* it does not appear. What (appear) through the mind are not material objects: the garments on trees, goblets, lutes, ointments.³⁷The things which appear by the mind alone are the *vipāka* of that mind, just as in a dream one sees what does not exist. Therefore there is no creator of them.³⁸Seven are the divine classes of gods. They are such as is falsely assumed. Unhindered they go through walls. He has no wound which he laments,³⁹because the gods (exist) only through *saṃjñā*. They are one's own *parikalpa*, not material objects. In the *Samantamukhaparivarta*,* the Buddha has shown the meaning of it in detail.⁴⁰(There) are dwellings of the Caturmahārājas, dwellings of the gods, palaces of the Yakṣas. There is no mountain—so it is stated in the *sūtra*—so that there are no palaces of the Yakṣas.⁴¹Their *parikalpas* are *vipāka*. Therefore they have no effect on us. (They) are as what seems (to exist) or appears in a dream, (or) as one sees what has been conjured up by magic power.

* The *Samantamukhaparivarta* that constitutes the 24th chapter of the *Saddharma-puṇḍarīkasūtra* (text ed. U. Wogihara and C. Tsuchida, Tokyo, 1958, pp. 362-74; tr. by H. Kern in *SBE* xxi, Oxford, 1909, pp. 406-18) does not contain anything relevant to this passage.

Fol. 196^r 42 haudātā ysāre ggūtra ttirya—śśūnya samu gyadīne satva
hodātā ysāre padya . aysmuī samu auśa vikalpa
43 aysmū ni pīde gyadīna vāpākā nā hamggā vicitrā
samñē jsa nu pharu dukha . saindā vāna ātmā jīvāte satvā
44 prriya samu hīsā vävätā šā hävī aysmū auśā
prattyakṣā sūtru kho hvīnde härä ju varā handari nästā 4
45 cī bināsindi bähīyā ko khāysu byehä padistā
dya ka samu samñā ne itā ce hä dau thūste ce daunde 5 .
46 cī tcalco ggarñgye samudri o tcalco säddhā baysāre
kṣāru vajsā're padiyu o ye ddau daindā cu ütca 6
47 ce ttu ütco kṣāri padande kye vā dau samu ša vikalpa
kho aysmya crrāmā vipākā ttrāmu viññāna hamggalite 7

Fol. 196^v 48 cu šā kṣārā samu parika—lpa parikalpa ütca ne ütca
kau ütca ttatvatā äya . nai prīyā kṣāri vajisde 8
49 dai vātcu ttatvatu äya . ttä kave sūjsiru samudru .
härä ju karā ttatvatā ništā samu samñā hamtsa-vivāta 9
50 pamjsa se pūra ysanimā bißä ni vā hamatā hvarīmi
däte tcohorā priya-samr—ddhā hivi vivātu hvadāndi 50
51 indā vā priya ci ütco härstāyā viri ne daindi .
ütco parikalpāte prīyā vipākaja rrifjāte samñā 51
52 samu samñā-mātrā ütca dai samñā-mātrai kṣāri .
bißä samñā-mātra u parika—lpa mahārbhūta adravya 52
53 kho rro hūña daindi mahārbhū—ta mahārbhūta vikāri .
kho rro nirmātā mahārbhūta mahārbhūta vikāri . 53

⁴²The seventy thousand animal *gotras* are just senseless beings, in Fol. 196
seventy thousand ways just the mind's evil *vikalpas*. ⁴³Their mind is
filled with ignorance. Their *vipāka* is altogether varied. Through *sañjñā*
many woes appear to them. The being is without self, life. ⁴⁴Pretas are
the *vikalpa* merely of greed. 'This is one's own evil mind', as is clearly
stated in the *sūtra*. There is no other thing there. ⁴⁵When they are
extremely hungry, if one would get food, it catches fire. If it were not
merely *sañjñā* that was seen, who kindles the fire, who blew it? ⁴⁶When
they go to the bank of the Gaṅgā, of the sea, or to the bank of the Sindhu,
they behold burnt lye or see the water as fire. ⁴⁷Who made this water
lye or who fire? This is merely *vikalpa*. *Vijñāna* results according to the
vipāka in the mind. ⁴⁸This lye is mere *parikalpa*. It is *parikalpa* (that)
it is water (or) not water. If indeed it were really water, the Preta would
not see it as lye. ⁴⁹Further, (if) it were really fire, the fish would burn in
the ocean. No thing does indeed really exist. It is only *sañjñā* connected
with *vipāka*. ⁵⁰'I produce five hundred sons: I eat them all myself.'
The four *sañrddhis* of Pretas are seen: they have eaten their own
vipāka. ⁵¹There are, on the other hand, Pretas who do not in fact see
the water. The Preta falsely assumes the water: it is the *sañjñā* due to
vipāka that excels. ⁵²The water is merely *sañjñā* alone, fire *sañjñā* alone,
lye. All are *sañjñā* alone and *parikalpas*. The great elements are non-
material. ⁵³When they see the great elements in a dream, the great
elements are a deception. When the great elements are created magically,
the great elements are a deception.

Fol. 197^r 54 ttāna gyasta o vā būta . kho ye hvam'du daiyā ne dyāmā
 añārāmā nā samñē vipākā cu nā mahārbūta vikalpā 4
 55 karma-vivātāna hvā'ndi o gyasta priyo bhūta .
 ttrāmu samu daindi mahārbhū—ta hävya ttīyī daiyā 5
 56 ttārānu aysmū ttīṣṇā cu mā parikalpāte rūvā
 o ttaura ttīnu ni tsindā biśsē nuva'ysāre vikalpe 6
 57 ku aysmū vasute vasuśti biśsā mahārbūta vikalpā .
 ttāna divya-cakṣū daiyā dārṣda ggare gyasta u būta 7
 58 narya śama-dūta u birgga śvānā rrūvāsa u ṣundā
 samu nariyānu vika—lpā vivātā aysmuī trāmā .
 59 kau satva āru ttā śama-dūta pandisindā mārāre
 pā-m nā sūjsindī patindā ṣundānu pārrā byūvā're 9

Fol. 197^v 60 ttī-śsūla kādare hälstā . bādāra ātaṇa u cakrra
 samu hiviñe samñē jsa saindā ce nā padimāka ka dravyi 60
 61 asāpattra-vani kho rrustā kho vā vara kādare hārsta
 kṣāra-natā karṇggate iyā o ayo-śsāmbala kilste 62
 62 bāta varata nuṣṭhura tsī—ndā samggāttā ka dravyi iyā
 asāpatra cūde ni sānindī ku na-ro hištā nariyā 63
 63 dī kum̄biye dau ni buysairu diše viri ṣundā kṣāviru .
 puṣṣo harṣāñi pyaure puro—rīru kau va arthāna viro .
 64 samu häviñe samñē jsa sai—ttā vivātā aysmuī ośi
 kho rru hvate sūtruvo' balyā narī parikalpā abhūttā 5
 65 māsta ggare kum̄biye māstā bajsvārra māstā bajsīhā
 samu hävya samñē naritā khvai varāśāñi tta daiyā 6

54 Therefore we do not see gods or Bhūtas as one sees a man: their Fol. 197
samjñās, *vipāka*, are different. The great elements for them are *vikalpa*.
 55 According to *karmavipāka*, so only do men or gods, Pretas or Bhūtas
 see the great elements. Then one sees one's own. 56 It is their mind that
 is thirsty when it falsely assumes our forms or they do not go through
 walls. They all stream forth through *vikalpa*. 57 Where the purified mind
 is pure, all the great elements are mere *vikalpa*. Therefore, the divine-
 eyed one sees firm mountains, gods, and Bhūtas; 58 in hell, Yama's
 messengers and wolves, dogs, jackals, and ravens. It is mere *vikalpa*
 about the beings in hell. Such is the *vipāka* of the mind. 59 If there were
 indeed these beings, the messengers of Yama would catch fire, die. Their
 feet would burn; they would fall. The feathers of the ravens would
 blaze up. 60 Tridents, swords, spears, lances, missiles, and discuses
 appear only through their own *samjñā*. If they are material objects, who
 was their maker? 61 How did the Asipattravāna grow? How did the
 swords grow there, would the lye-river have been dug or the iron cotton-
 trees planted? 62 The winds there become fierce. There would be a
 collision if it were a material object. Why are the *asipattras* not shaken
 down until a hell-dweller comes? 63 Would they not extinguish the fire
 under the pot? The ravens would caw in (all) directions. They would
 remove completely the gleaming clouds if they existed literally. 64 It
 appears only through one's own *samjñā*. It is the *vipāka* of an evil mind.
 As indeed the Buddha has stated in the *sūtras*: 'Hell is a *parikalpa* of
 the non-existent.' 65 Great mountains, great pots, pestles, great mortars
 are merely one's own *samjñā* of hell. One so sees it as one is to experience
 it.

60 ta in ātaṇa written small below line and scarcely legible.
 64 For saittā MS. has saindāttā with ndā crossed out.

For variant to 4. 55-61 see Appendix I, p. 424.

Fol. 198^r 66 hvam'dā dṛṣṭitajsa storu hävya parikalpa abhāva
hāvāne parikalpe jsa . valjindū upalambhā nā styūdā .
67 hettu-pracaina abhāvā hettu-pracaina kāti'ndi .
vipāka-saṃñā ni kirā . kīre väte basta aysmūna .
68 käde mahārbhūta hävyaare nā nā citta-mātra bvāre .
haṣta parikalpaje jsirje jaḍānu ttatvata saindā 8
69 sā rūpa-skandhā vikalpo . ttye viri vedana saṃñā .
saṃskāra ttrāmu pravarttāndā samu kho hūña vikalpa 9
70 vivātā kho ju hve' hūña hūña dāte handaru hūnu
ṣāte gyadī cu ditte . o saittā o cu ye pyūṣde 70
71 gyadīna ūmāta satva karma-vipāka ni hūna biśsā—
nya daindā abhāva na-ro biysānīndi ne bvāre 71

Fol. 198^v 72 samu kho hve' ciyā nuvatté vanautai ttamdrṇa saṃñā puṣṣo
haphädē hūnāna ttīyā . viññāni trāmī sphande 72
73 daiyā hve' bete jsa hūña o sandāvātāna daiyā .
būta nāsātā're handara hūna handara karmyau dyāre 3
74 cu ye brātā jsānye kei'tā ttu ye hūña buḍdamu daiyā
kho ye halci daiyā kho i—yā hārju vara ttatvatu niśtā
75 ttrāmu māñandā tṛ-lokā tta vā biśsā bājana-loki
vanuta samu bvāmata biśsi hārstāyā viri gyadīna 5
76 vittarkyau haphädā uysnaura vikalpyo jsa saindā cu nāstā
dṛṣṭā-parikalpāna hīvyā—re cu parikalpā jsa saittā 6
77 vara ahamkārā mamañkā—ri ku ṣta ju hārṣtai niśtā ttye i—
ni karma pravarttāndā hä—viññe saṃñē jsa ssūmñā . 77

66 Men are strongly attached to false views. Their own *parikalpas* are Fol. 198 unreal. They are deceived by their own *parikalpa* and their *upalambha* is firm.⁶⁷ The unreal is due to *hetu* and *pratyaya*. By means of *hetu* and *pratyaya* do they think. Their action is the *saṃjñā* due to *vipāka*. They are through thought bound to acts.⁶⁸ They greatly appropriate the great elements. They do not recognize them as due to *citta* alone. The eight deceptions due to *parikalpa* seem real to the ignorant.⁶⁹ The first in *vikalpa* is the *rūpaskandha*. After this there is the *vedanā(-skandha)*, the *saṃjñā(-skandha)*. The *saṃskāras* promote them like the *vikalpas* in a dream.⁷⁰ *Vipāka* is as a man in a dream has seen another dream in a dream. What appears or seems (to exist) or what one hears, this is folly.⁷¹ Beings have fallen asleep through folly. Their dreams are *karmavipākas*. All kinds of unreal things they see. Until they wake up they do not understand.⁷² They are just like a man who, when he lies down (and) his *saṃjñā* becomes inactive through weariness, is then utterly distracted by a dream. So does *vijñāna* agitate.⁷³ A man sees in a dream because of wind, or he sees because of a *saṃnipāta*. The Bhūtas show some dreams. Others appear because of *karmas*.⁷⁴ One mostly sees in a dream that which one thinks while awake, as one sees anything, as it would be. There is not really an object there.⁷⁵ Like this is the Triloka. Such is the whole Bhājanaloka. All understanding has merely in reality become inactive because of ignorance.⁷⁶ Beings are distracted by *vitarkas*. Through *vikalpas*, (things) appear which do not exist. Through *parikalpa* of belief, they appropriate what appears through *parikalpa*.⁷⁷ *Ahamkāra*, *mamañkāra* are there where nothing really exists. On that account do they promote empty *karmas* through their own *saṃjñā*.

Fol. 199^r 78 avaysāndi samñaji karmi abustañi ysamñthu nijsaṣde
 hamtsa-vivātā hämäte samñña handaru ysamñthu uysnori 1
 79 ttä hära äksütä vajsäṣde ce karä härṣtäyä nä īndä
 kho rro brätä jsänye käṣṭä ttye pracai hūñia ttu daiyä 9
 80 sāṣa vipäkagya samñña sāra parikalpaja samñña
 ttäna samñña-mätrai lovi härju vara arthina nästä .
 81 viññānä trämī sphande pabastaucchedi ništä .
 ttye iñi samññe pravartti—ndi cu buro uaiṣṣa cu hūñia 1
 82 kho hūñia ttatvatä ništä . cu buro hära dyäre cu saindä
 tta ju uaiṣṣa ttatvata ništä hūñia māñanda bvāñia 82
 83 ttū nijsaṣdu hajvī nuvaṣtä—nu cu mara jsiṣa uysnora
 häviñe parikalpe jsa . samtsera cu ni sā seittä cu niṣti

Fol. 199^v 84 ssakkrä ästanna cu gyasta . atä mulysda-jsera kätä'ñña
 hävya parikalpa jaḍina ku sṭa ttedäre storu bitanda .
 85 narya samu syāmata kūra kho rru gyasta jsiṣa suhyau jsa
 ttrāmu ttärānu hävya sam—ñña dukha daindä vicitra . 5
 86 o cu jada priya ce ūtco handärä priya ne daindä
 ce vā dai saittä kye kṣārā häviñe parikalpe jsa jsiṣa
 87 ttäṣai parikalpä ttäryaśūni ni varä arthä nä dravyä
 karma-parikalpu varäṣā—re mulysda-jsera bihiyu 7
 88 dṛṣṭä-parikalpäna ätma samñña-parikalpäna rūva
 karma-parikalpäna hvä'ndä—nu cu dukha harbiṣṣa jsirja . 8
 89 ce buro samtsera jaḍina hiviñe parikalpe jsa jsiṣa
 käḍai hā mulysdä upevä—ñña hajvī hvä'ndä hamamgga 9

⁷⁸Unrecognized, his *karma* due to *samjñā* shows him things unperceived Fol. 199
 in birth. *Samjñā* associated with *vipāka* arises in another birth of the
 being. ⁷⁹He begins to see those things which do not really exist at all,
 just as, when he has thought while awake, for this reason he sees this in
 a dream. ⁸⁰The latter is *samjñā* due to *vipāka*, the former *samjñā* due to
parikalpa. Therefore is the world *samjñā* alone. A thing does not literally
 exist. ⁸¹*Vijñāna* agitates thus. There is no permanence or destruction.
 On that account, they encourage *samjñās*, whatever (they have)
 while awake, whatever in a dream. ⁸²Just as whatever things appear do
 not really exist in a dream, so whatever appear while awake do not really
 exist. They should be understood as resembling a dream. ⁸³In this way
 should a wise man investigate, because beings have been deceived here
 in *samsāra* through their own *parikalpa*, since that appears to them which
 does not exist. ⁸⁴The gods, Śakra, etc., are to be considered greatly to be
 pitied. They have their own *parikalpas* through ignorance, whereby they
 are very greatly perplexed. ⁸⁵In hell, there is merely a false appearance,
 just as the gods too have been deceived by pleasures. Such is their own
samjñā: they see various woes. ⁸⁶Or as far as the ignorant Pretas are
 concerned, some see water, other Pretas do not see it. To some it appears
 as fire, to some as lye. They have been deceived by their own *parikalpa*.
⁸⁷Empty is the *parikalpa* of an animal. There is nothing there, no
 material object. Extremely pitiable, they experience *karmaparikalpa*.
⁸⁸The self due to the *parikalpa* of belief, forms due to the *parikalpa*
 of *samjñā*, the woes of men due to *karmaparikalpa* are all deception.
⁸⁹Whatever men have been deceived in *samsāra* through ignorance by
 their own *parikalpa*, a wise man should have great, impartial com-
 passion for him.

Fol. 200^r 90 käde mäste mulśde jsa ttīyā biśśā āvunāñā tta kā'ñū
 kho ju sā sañi ko va jađina ttāte biysāñāru uysnora 90
 91 ne ne buđaru ku ju suhā ni—stā nā vā dukha hūñā diyārū
 o paṭalā tcei'māñā thīsā . nā ne ttämärā deindā gyadīna 1
 92 jađinai paṭalā uysnori dātīmgye tcei'māñā kaṣte .
 ttye paṭali skandha u dhāttu āyattana ttämärā jađina
 93 balysūtā hāndarā nāstā ttye kāśā amjani trāmā
 ni vā samtsera biysāñā—kā ce hūñindi gyadīna 93
 94 käde bodhi-cittā utārā ggambhīri māstā aggamjsi . va—
 ri stānā ttīyā upevāñi māste mulśde jsa ārstā . 94
 95 sāša parikalpa tta kā'ñū ce biśśā parikalpā buysaitā
 samu kho dai cīyā pasūste dai mañco jsāni paṭhaiyā 5

Fol. 200^v 96 o kho käde rrīmajsi thauni kṣārā biśśā haysñāte rrīma
 narāmāte hamatā tta kūre ttāteñē parikalpi jsa jsīrgye 1
 97 kho ju cirau ttina ye vajsāṣde tta ye hamatu cārau vajsāṣde
 ttrāmu parikalpe paysendā ttāteñē parikalpi jsa śsuñē .
 98 tta ttuto parikalpo paysendā hūni māñanda marice yā—
 va balysūtā kho māya samu chāya-nālai ggeiste 8
 99 anau ggūnānu anau drravyā ni vara jiñga hārāñu
 hāmāmata hārṣtai niśti ne vā paṣṭāmata hīskya 9
 100 samu kho purra āyāte ū—ca o kho tcari āyāñā dätte
 ttrāmu mara rūvāna balya vinau viñāñā diyāre 100
 101 āyoṣṭa āphiḍa ūtca ne vara purre āyāte chā—
 ya ttrāmu āyoṣṭa vikalpa klaiśyau jsa balya ne daiyā 1

90 Then one should bless all with very great compassion. One should so Fol. 200
 think as this expedient:

'Would that these beings might wake up from their ignorance. ⁹¹May they be no longer where there is no pleasure. May woes not appear in a dream or a cataract spread over the eye. May they not behold darkness through ignorance.'

⁹²The cataract of ignorance has fallen upon the being's Dharma-eyes. His cataract is the *skandhas* and *dhātus*, the *āyatanas*. His blindness is due to ignorance. ⁹³*Bodhi*—there is no other such remedy for his cataract. There is no (other) awakener in *samsāra* for those who sleep through ignorance. ⁹⁴*Bodhicitta* is very noble, profound, great, flawless. Then it is to be produced at once full of great compassion.

⁹⁵Even this is a *parikalpa*—so one should think—which extinguishes all *parikalpas*, just as when a fire flares up, it burns up the very fire-grate, ⁹⁶or as when lye cleans all the dirt on a very dirty garment, it dissolves itself. So the deceptions due to this *parikalpa* are false. ⁹⁷As one so sees the lamp itself by that lamp by which one sees, so by this *parikalpa* one recognizes the *parikalpas* as empty. ⁹⁸So does he recognize this *parikalpa*: it is like a dream, a mirage. Until *bodhi*, it is like a magic illusion. A mere shadow-play is being performed. ⁹⁹It is without characteristics, without material substance. There is no disappearance of things there. There is no arising really nor even setting out, arrival. ¹⁰⁰Just as the moon is reflected in water, or as a face appears in a mirror, so in form without *vijñāna* the Buddhas appear here. ¹⁰¹(If) the water is troubled, disturbed, the moon's image is not reflected in it. So (if) *vikalpa* is troubled by *kleśas*, one does not see the Buddha.

90 nā in biysāñāru is added small below line.

Fol. 201^r 102 vänu parikalpä jsa kire mūra candāvanā yindä vi—
 nau parikalpä jsa balysä biysāñäte satva jađina 2
 103 cu mǟ ū parikalpa . pravarttätä kho viñāni
 hamggälstā hamtsa-vipākaja tcamna ttathāggatta-ggarbhi vasušti 3
 104 ku buro tto halcä pravartti—yä cu sam̄kalpaja klaiša ttä va—
 ra ūvāšu ne byehindä tti—ñi jsa balysa dyäre 104
 105 sarvam̄ni hastamä šsāstāri cu sam̄kalpaje dr̄štā hamtsa—
 vivāte uysnorānu cu viñānaje sam̄ñe . 105
 106 tcamāna biśsä hiyā basta parräta puššo tcamna ye pa—
 rštā nirvānā hištā ku ništā hā-tsükä o vara-ātä . 106
 107 biśsūnyau dharma-mukhyau jsa ku buru satvāni vikalpa
 kho ju anābhoggāna mästu ātāsi ggaljäte pyaura 107

Fol. 201 ^v	108	trāmu ggajindā utāru mu hā āśayu anuvartto	ggambhīru hastamu dātu trā— samu kho pratāśruta ssuda 8
	109	biśše nā hīvyauṣce abhāve biśšā nu viñānu harāśu	biśśā nā samkalpa abhūtta ttathāggatta-ggarbho hamam̄ggu 9
	110	biśśu nu ggūchīnī biśśānu hāvī parikalpaju hamgram—	sarva-satvānu abhūtta . thu samtsārīnau māstu 110
	111	abhāve nā harbiśše hīvyau— sce u parikalpa abhūtta	trāmu samttānī uysgunī—ndā kho ṣṣava byūstā uysnorī 11
	112	crrāmā sañī tcamna tṛ-adhva	ttrāyāndā balyasa uysnora
		ttāna sañīna tta aysu .	parriju ku buro ātāśi uysnora
	113	käḍai avuva'stā hāmāñu kho ju brātā karā ne pva'i ttā	cu mara dukha kraiśa samtsera cu dukha dāte hūñā nariya 3

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¹⁰²Without *parikalpa* does the Cintāmaṇimudrā perform its acts. Without ¹⁰³*parikalpa* does the Buddha awaken beings from ignorance. ¹⁰⁴This *parikalpa* of mine has effected that *vijñāna*, associated with *vipāka*, resulted by which the *tathāgatagarbha* becomes pure. ¹⁰⁵Wherever it should thus promote *kleśas* due to *samkalpa*, they do not obtain an opportunity there. Because of that, Buddhas appear. ¹⁰⁶The best all-knowing teacher is he through whom, whatever the beliefs of beings due to *samkalpa*, connected with *vipāka*, whatever their *samjñās* due to *vijñāna*, ¹⁰⁷all those tied up, bound, have escaped utterly; through whom one escapes, comes to Nirvāṇa, where there is neither one coming hence or one having gone there. ¹⁰⁸As without effort a cloud thunders loudly in the sky, so with all kinds of *Dharmamukhas*, whatever the *vikalpas* of beings, ¹⁰⁹they thunder the noble, deep, best Law. So may I conform in mind as a pure echo. ¹¹⁰All their appropriations are unreal, all their *samkalpas* non-existent. May I direct all their *vijñānas* equally to the *tathāgatagarbha*. ¹¹¹May I deliver them altogether, the unreal things of all beings, the great bondage of *samsāra* due to their own *parikalpa*. ¹¹²They reveal all their unreal appropriations and non-existent *parikalpas* in *samtāna* as night becomes dawn for a being. ¹¹³Whatever the expedient by which the Buddhas of the three times rescue beings, by that expedient may I so deliver beings wherever there is space. ¹¹⁴One should be very fearless with regard to the woes, the *kleśas* here in *samsāra*, just as one awake fears not at all the woes of hell that he has seen in a dream.

108 a in anuvartto is added small below line.

Fol. 202^r 114 cvī ye ham̄bā'lke yanātē o yā vā p̄vā'ñātē hūñā .
 kho ju tte ham̄bālķe ne kei'tā o p̄va'ña ciyā biysendā 4
 115 ttrāmu māñamdu ce sañā mulysdā hajvattete jsa ārsta
 avāyā ju karā nā p̄vai'—ttā cu vara dukha cu ye vā ysaiye
 116 cu ye ysāñā hāmātē cu mīde cu ye gvaysdā ysāñtāna
 ham̄tsa hūni māñanda pa—ysāññā samu vikalpa jađānu
 117 kraiśa kho ye nuñthura hūñā ājiviša daiyā drutāta
 ce ttārā jađā ciyā biyse—ndi ttiñe biſſe jsa ttīyā patīsā
 118 trāmu māñamdu ce karmānu u kraiśanu puva'stā mari pu—
 ssō śrāvaka-yānu hū—sandā stānye kūsi . 118
 119 ni ju kicau hamatā biyse—ndā ni handaru yīndā biysāñdu
 ttāna bodhi-cittā utārā ggambhīrā māstā aggamsā 19

Fol. 202^v 120 sāte kicau hamatā bāyse—ndi sā ru handara yīndā biysā—
 ndu ttāna bodhi-cittā upevāñi māste mulśde jsa ārstā 120 II
 1 Siddham biſſe nā abitanda pyuvi'ru puṣṣo paññāta handare
 kāscē cū haphāryau gguva' nyūta ttā puṣṣo thamjīro punūka 1
 2 cū bāratā pyuñtu kye arthā samu ttāñdya pamjsa nañdaune
 hiññādai pūra kāmsa-dāysna biññā ssūra jsatāndā . 2
 3 ttā vā biññā vyāñsā riṣa—yā nātē kālśa-sundhare
 bīsā hvanaino āhau ham̄—baste tecamna lova bitanda 3
 4 rāmā daśagrīvi siysau nā—te lamgä kinhai bāste ttle kādā—
 na jīvātu rruste . rāmāyāñā ttāndi arthi .
 5 valmiki rāsayā ham̄—ste ham̄tsa drūgyau hāde
 cvī lovi mānya pyuñde samu ham̄dara-ysamñthva karma 5

¹¹⁴If one performs terrible deeds to one or terrifies one in a dream, just ^{Fol. 202} as one does not think about these terrible deeds or frights when one wakes up, ¹¹⁵similarly one who has expedients, compassion full of wisdom, is not at all afraid of Apāya, the woes here when one is born, ¹¹⁶when one becomes old, when one dies, when one is separated (or) with an enemy. One should recognize them as resembling a dream, as merely the *vikalpas* of the ignorant. ¹¹⁷*Kleśas* are such as when one sees violent, fierce serpents in a dream; who is so foolish that when he wakes up he would flee from that house? ¹¹⁸Like this is one who, afraid of *karmas* and *kleśas*, being asleep, would seek the Śrāvakayāna here. ¹¹⁹He does not himself wake up completely; he cannot wake up another. Therefore is *bodhicitta* noble, profound, great, flawless: ¹²⁰it wakes up completely itself, and it can wake others up. Therefore, *bodhicitta*, full of great compassion, should be produced.

CHAPTER 5

This chapter consists of 114 lines, all extant, from fol. 202^v2 to fol. 211^v.

The story. In the city of Kapilavastu there was great joy when the news arrived that the Buddha Śākyamuni was returning to the city of his birth. King Śuddhodana in particular was greatly excited. He dressed splendidly and with a retinue of Śākyas went out of the city to meet his son. He greeted him affectionately and asked him for instruction in the Law. The Buddha explained how all things do not exist but are due merely to imagination. The king was pleased with this teaching (5. 86) and the Śākyas honoured the Buddha. The Buddha agreed to stay three months in Kapilavastu (5. 95). All kinds of portents occurred as the Buddha entered the city. Gopikā brought the Buddha's son Rāhula to him. Many Śākyas renounced the world. At the end of three months the Buddha departed (5. 111).

At the end the author invokes a blessing for the land of Khotan.

¹Success. Unperplexed may you all hear us. Give up utterly other anxieties. Inasmuch as your ears are accustomed to distractions strain them utterly to a point.

²What you have heard in the (*Mahā*)bhārata, whose contents are only so much as the five heroes—a kinsman's sons with Kāmsadāsa slew all the brave men—the Ṛṣi Vyāsa, the servant of Kāśasundari, took all these. He composed a narrative of tales by which people became perplexed.

⁴Daśagrīva took Rāma's Sītā. He led her to the city of Lañkā. On account of this, he lost his life. Such are the contents of the *Rāmāyāna*.

⁵The Ṛṣi Vālmiki composed it, but with lies. If people hear him with respect, these are merely the *karmas* of other births.

Fol. 203^r 6 ttū näjsađu rraysā haphāra tcamäna gguva' lovi pātaunda .
 balyśānu hvano paśśāndā kūre drṣṭiyate nāndā . 6
 7 ttānau aysu hamjse' hvīye balyśānu hastamu dātu
 kye kādāna hatāro hama—tā balysi hvī uysgrute tcārma
 8 ttē bendi hvīna āstaina hvīñe hūñe jsa pīde .
 balyśānu hvano aggamsju ttānai uhu mānya pyuvi'ru 8
 9 nātātā puśšo parstā dukhyau jsa nitatā biśśā klaiśa jyāre
 ttānai ttārā balyśā dukhyau jsa pharu kūysde jse'i'nu väte hatāro
 10 ttrāmu kūśāñi hajvī hvā'ndi sā balyśāni salāvi .
 kho ju aruvo' kūśātā ā—chānai ce biśśā āchā jindā 10
 11 ttāna ggumerāñātē klaiśino bei' nei'ta-yīru nā yīndā
 māste dajā māñātē ttādetu harbiśśu jindo gyađiju 11

Fol. 203^v 12 prattyakṣu jsāna dāyāre ce ne dātā mānya pvā're .
 trāmu ssāru dīru ne bvāre kho ye ttiryaśūnya daiyā 12
 13 ttāna sīruṣtana āṇa hamgriyyo uvyaū' pyuvirū .
 sī hvī'yā ysamthu sārā mā—stā ce ttārā duśkarā hvīnde 13
 14 kho rro kāṇa-kachavo hva—te balyśā hvī'yā ūtamo ysam—
 thā kāde asottāñā kyai tta jāndā kho jađā hamdrū huysirru
 15 kye vā pyūṣtāndā ne hāde paramārthu ttatvatu rraṣtu
 samskṛta nā pyūṣta padamgya ssai ttā mara avarräta tsindā .
 16 trāmu māñāmdu kho hvā'ndā hambūtā hambađā ysūna
 cvī ye āliva nitcana ī—ndā samvī ttamdu hamārgya 6
 17 kye hori pyūṣde padamgyo o ssili lovī jāni
 mulśa buru dukhyau bitsāmgya pātcu dukha bera samtsera 17

12 cf. 23. 13: prattyakṣu jsāna dāyāre kye nā dātā mānya pyuvā're samu nā ditu virī u
 rūvu ttāryaśūnyau jsa viśśeśā.

For variant to 5. 12-27 see Appendix 1, p. 425.

For a Late Khotanese version of 5. 15-18 see Appendix 2, p. 440.

⁶In this way, there are empty distractions, by which people's ears are Fol. 203
 darkened. They have given up the Buddhas' teaching, have taken up
 false views. ⁷Therefore I intend to declare to you the best Buddha-Law,
 on account of which the Buddha once of his own accord tore off his own
 skin.* ⁸On it, with his own bone, with his own blood, he wrote the flaw-
 less Buddha-doctrine. Therefore may you listen to it with respect.

⁹Surely one will wholly escape from woes. Surely all *kleśas* will cease.
 Therefore, because of so many woes did the Buddha once quickly seek
 it. ¹⁰This Buddha-teaching is so to be sought by a wise man as a sick
 man seeks medicine that will destroy all his illnesses. ¹¹By it he removes
 the poison of *kleśa*. It does the work of nectar for them. It resembles a
 great flame. May it destroy all the darkness of ignorance!

¹²Those who do not listen to the Law with respect appear clearly.
 Just as one sees animals, so they do not perceive good, evil. ¹³There-
 fore, contented, with senses collected, may you listen.

This human existence is a great treasure, which is said to be such a
 great marvel ¹⁴as the Buddha has said in the parable of human existence
 about the one-eyed tortoise. He is greatly to be despised who destroys
 it as a fool a cloth embroidered with pure gold. ¹⁵But those who have
 heard it, yet not in fact the true *paramārtha*—they have heard about the
 conditioned state—even these are unsaved here. ¹⁶Similarly, in the case
 of a man's fester full of pus, when one puts ointments on it on the
 outside, there is only so much alleviation of it. ¹⁷For one who hears
 a description of liberality or of *śila*, of *lokikadhyāna*, for a little while
 there is escape from woes. Afterwards he must bear woes in *samsāra*.

* Cf. 23. 15; *Jātakastava* 18¹⁻² (76-78). Literature ap. Dresden p. 449.

Fol. 204^r 18 samu kho hambüvu bei'ttä . harbiśśī āchай jiye .
 trāmu nairātma-hvanaina uysnori ysamtha jyāre 18
 19 ttänau aysu hamjse' vaysña paramārthu hvatāno hvīye
 cu hvate käde mulśde jsa ba—lysā pīrā ssädūtarā rrundā 9
 20 cu śā cu ttamdrāmye pīrā ttandrāmā hvāñite pūrā
 ne ne ju vara bitamā tce—ra nätatā śā' hastamā dātā
 21 ttänai abitanda pyuvi'ri tta mā pyūṣṭu kho gyastā balyasā
 balyśuśtu hastamu bustā dhātinau ggei'ssāte cakkru . 21
 22 ubdilya-kālśavi āstanna parrāte ttärtha pharāka
 hālsto vā byüttä ku ysätä rrundā ssädūtani kṣīra . 22
 23 ssāya kādā vadṛta u khī—rājsa jita ni kṣīra hamggargga
 ka hā śsuva hārthunu āta hambaḍau ātama pūri 23

Fol. 204^v 24 balyśuśtu hastamo bustā mara ātā mājya kṣīra .
 ttiñc sīravete jsa māstā ārahau harbiśśu vīrā 4
 25 ssāra-ssūko hvīye baysā—re ssāya ssūjiye biśśā—
 Isto tterā ku rre pyūṣḍa u rri—ne andivārā harbiśśā kṣīrā
 26 ttāñe sīravete jsa rrundā uī' vibramindā bihante .
 vari vā ākṣutte bremā kho ju ye vibrāndau daiyā 6
 27 ssai yā na-ro kāṣco vahī—ndi kai sīravātā hamggälsta
 ysāru vātī viyai māstā cūde muhu yseru paśśāte 7
 28 trāmā naśtosāte saṇttāpi—na cvī uī' vibramätāndā
 kho ju ttavai naśphanā hva'ndā thatau hā vīra hambrauṣṭā 8
 29 ku mā ātā bryandamā pūri na-ro ma puśṣo paśśāte aysmū—
 na ssai rro aysu byāta hā—mātemā vari vā ssāmḍya pastā .

¹⁸Just as when one treats a fester all pain disappears for one, so through Fol. 204 the *nairātma*-doctrine births cease for a being.

¹⁹Therefore I intend now to proclaim to you in Khotanese the *paramārtha*, which the Buddha out of great compassion told his father, King Śuddhodana. ²⁰Whatever such a great son tells such a great father, one should not have any doubt at all about: assuredly, this is the best Law. ²¹Therefore may you listen to it unperplexed.

So have I heard, how the *deva* Buddha attained best *bodhi*, turned the Wheel of the Law. ²²Beginning with Urubilvā-Kāśyapa, he rescued many heretics. He returned to where he had been born in the land of King Śuddhodana. ²³The Śākyas were very oppressed and troubled. Their assemblies in the land had ceased. When the report suddenly came: 'Fulfilled are the wishes of your son.' ²⁴He has realized best *bodhi*. He has come here to our land', because of this joy there were great gatherings everywhere. ²⁵The Śākyas ride to one another's house to tell the good news, so that the king heard it and the queens, the harem, the whole land. ²⁶Because of this joy, the king's mind is excited. He smiles. At once he began to weep just as one sees one who has been excited. ²⁷His anxiety does not yet cease although joy has resulted for him. In his heart there is great distress: 'Why did he abandon me in distress?' ²⁸He was consumed with pain because his mind was excited, just as a man's fever will come out, having entered quickly. ²⁹'Since my beloved son has come to me, he does not yet abandon me at all in mind. I too have been remembered.' At once he fell upon the ground.

For variant to 5. 12-27 see Appendix 1, p. 425.

a Late Khotanese version of 5. 15-18, 19, 21a, see Appendix 2, p. 440.

Fol. 205 30 kāmjuvai śśirku usthīyāndā gyasta aysmū vāju .
 bārgyā hā naltso kūṣdu . kho rro paḍā rrviya padamgya
 31 aśvī uysmalstu hataiṣtāndā maulu ysarrno baste .
 myānu väte kāḍaru lāysgū—rya käde pamā pruhoṇe 31
 32 ttiyā hā nalsute kūṣdu hāruvai pāsāya hälysda
 uysgusta nä harbāssā kāṣkya kho ju byūsā hvā'ndäye benda
 33 āmācu hā haḍu hiṣte nuvai hā nalsute kantho .
 karā vātī śśāya pharāka kho ju ttāvatriṣa barāre 3
 34 aśśa nu uysmalstu hu-śū—sta hamamggā nu ggāṣo' prahoṇe
 hälsti pharu pale pharāke rrīmthindā pale padamna 34
 35 hamdrauysye dīvate kīnthe śśāyānu piro tsutāndā
 haḍā käde vasute niṣo—ndā ttāmu hā śśāya buḍāndi .

Fol. 205^v 36 vū *panata gyastyau hamtsa pharu s̄samana u bodhisatva
 balysūñā hambaḍa purra dā—sta kye uysdemāte kraiṣa 6
 37 mamū rre śśāyyo hamtsa käde duraṇa ṣṭānā vaysga—
 stā trāmu patā balysā pastā—tā kho ju śśakrā gyastyau hamtsa 7
 38 tterī śśāru dīmu vaysāni—ro ku phastāri padamāna
 kho ju saruai kesarā brīra nahyamkyai śśāndā seittā 38
 39 balysi hā bā'yu paśśātā cai kāṣca viyai mānu
 puṣṣo varī ṣṭāna jätātā hāysa patā balysu vāstāta
 40 ku rre dāte balysu u śśā—ya samu kho sarbāndā urma—
 ysde vaiśramanā śśakrā u bra—hmā tterā jsai pvo' namasindā .
 41 duṣḍarau hamatā pachuštā kho ju malayu ggaru väte khvi—
 yā briyai spāṣte tta kāṣte śśuru yuḍai bryandama pūra 41

³⁰The chamberlains kindly lifted him up: 'King, control your mind! Fol. 205
 Mounted, leave the palace.'

Just as before, his attire was royal.³¹They gave him a well-groomed horse. He bound on a golden diadem, a sword at his waist. He put on greatly ornamented garments.³²Then he went out of the palace. The merchants were present, following. All their anxiety was revealed just as day dawns on a man.³³He sent forth a minister as messenger. He left the city behind him. Like the Trāyastriṁśas, many Śākyas ride in his train.³⁴Their horses are well groomed, well equipped. Equal are their troop and garments. There are many spears, many banners. The banners flutter in the wind.³⁵Through the sky, the deities of the city went before the Śākyas. The day was very clear, calm. Then the Śākyas rode off.³⁶Many ascetics and Bodhisattvas rose up with the gods. The full moon of the Buddha which extinguishes *kleśas* appeared.³⁷Forth from afar did the king dismount with the Śākyas. He so went before the Buddha as Śakra with the gods.³⁸You would recognize the fine knot on his forehead when they are tossed about in the wind like a lion's mane. The earth appears to be beaten by it.³⁹The Buddha sent forth a beam which at once utterly removed all his anxiety, pain, pride. From afar it returned to the Buddha.

⁴⁰When the king and the Śākyas saw the Buddha just like the rising sun, Vaiśravana, Śakra, and Brahmā do homage with their forehead at his feet.⁴¹His faintheartedness disappears of itself like waves on Mount Malaya. He looked upon him with affection. Thus he thought: 'You have done well, most beloved son,

Fol. 206^r 42 kye thu paśāte puṣṭo rruštā dātīnau byaudai rrāśu .
 nātātā mamā nasu yañi īmu cu bustī hastamu dātu
 43 balyā vaiśramanā tta paste śśāya vā muho vara haiśa
 ttīyā hā śśāya hataiṣte balysi po' biśśā haraysāro 3
 44 balyā vara ttīyā nātāstā gyastūñi āysanu virā .
 rre yā pā hūdva bañña nā—te biśāna nā biśśā rrāste 4
 45 balyā hā dastu haraṣte rrūmḍā tteru väte västāte .
 kṣama muho jsa co aysu ttāma puṣṭo paśātāimā anārru
 46 hā yā rre uysdāte śśārku brriyai spāṣte bihamt̄te .
 ham̄tsa-āspātā hāmātemā jāte mā tto viyai balya 6
 47 ttai śśānā spāṣātē dāru uysānau suhāna paphānde
 ttīyā ham̄grautta harbiśśā śśāya u pata balyu vistāta

Fol. 206^v 48 rre jsaunātē ṣṭānye balyu vara dasta amjalu yanda
 nasu mā yana nei'nau pūra cu thu bustī hastamu dātu .
 49 kho ju pyaura sarbātē māstā baysgu berāñtē bāru
 uysdemātē śśāndau naṣtaudo ce pāṣāre jsa nātauda . 9
 50 trāmu mulysdigyo pyauru sāñā vā sarvāñia balya
 beru dātīnau bāru . buyso mamā harbiśśā klaiśa 50
 51 parrija ma biśyau dukhyau jsa cu mā narya prīyovo' bera
 uysgārnu mā karyo mādāna co britya pādēmā balya 51
 52 ttai hvate balyā se nya tsāṣtu aysu te hvāñämā dātu
 kye kādāna duṣkara kīre drrai asam̄khiya yādaimā 52
 53 pyū' cu uysnorā jaḍina uysānā mañtē saṃptsera
 ttātā dharmā pracai iññā u—ysānā ttatvatu nāstā 53

42 who have utterly given up sovereignty. You have obtained the king- Fol. 206
 dom of the Law. You will today assuredly share with me the best Law
 which you have realized.'

43 The Buddha thus ordered Vaiśravaṇa: 'Send the Śākyas hither to
 me.' Then he sent the Śākyas: 'They should all prostrate themselves at
 the Buddha's feet.' 44 Then the Buddha sat there on a divine seat. The
 king took both his feet in embrace. He kissed each of them with his
 tongue. 45 The Buddha stretched out his hand, put it on the king's fore-
 head: 'Forgive me if I then abandoned you completely though faultless.'

46 The king looked up at him kindly, beheld him with affection. He
 smiled. 'I have become possessed of a refuge. Thus has my pain been
 removed by you, Buddha.' 47 Lying down thus, he looks up at him for
 a long time. He gladdened himself with the pleasure.

Then all the Śākyas arose and came before the Buddha. 48 The king,
 bowed, put his hands in the *añjali*-position before the Buddha: 'Give
 me the portion of nectar, son, since you have realized the best Law.
 49 Just as a big cloud rises up, rains rain heavily, cools the scorched earth,
 which has been burnt up by the sun's heat, 50 so, all-knowing Buddha,
 make the cloud of your mercy rise up, rain the rain of the Law,
 extinguish all my *kleśas*. 51 Deliver me from all the woes which I must
 bear in hell among the Pretas. Redeem my effort, gracious One, since
 I have nourished you in affection, Buddha.'

52 Thus spoke the Buddha to him: 'Sit down calmly. I will tell you the
 Law, on account of which I have performed marvellous acts for three
asam̄khyeyas. 53 Listen! What is through ignorance considered by a being
 to be the self in *samsāra*, these are *dharma*s due to *pratyaya*. There is
 really no self.'

46 -āspetā altered in MS. to -āspātā.

For a Late Khotanese version of 5. 52, 53-62, see Appendix 2, pp. 440, 442.

Fol. 207^r 54 pracyau jsa hära panamāre pracyau jsa vātcā ni byaure .
 ku ye pracyā rraṣtu payse—ndä puṣṣo ātma-samñā nihuśdä
 55 ttäna cu karä ātma ne byau—de samu kūra samñā jaḍānu
 kye vara hīvāmata baittä ttäteña āstainya yaṇdru 55
 56 gyaḍina škauje haškaunde . ne ju gyaḍi aysu mä ne škau—
 gye ttū nijsaḍu jsei'nu väte dharma biśsä dvāsu pāskala kā'ñā
 57 crrāmu tvo škojuvo' ātma hārṣṭāyä ttatvata näštä
 samu škaugye iññā uysnau—rä hīvāmata baittä gyaḍina
 58 ku ye jaḍi jätu yuḍu yī—ndi hīvāmata harbiśsä ggūśtä
 ttrāmu ye biśsä škaugye payse—ndi kho ye cā'ya-nirmätu dai 8
 59 hūnä māñande marice ttämärä pratābimbai chāye
 ne ju varata ātma ne satvä ni ju varāśākā hārānu .

Fol. 207^v 60 cu cā'ya-närmätu dätte samu sā maṇdrānu prabhāvā
 trāmu viññānā prabhāvi cu buro ttäte škaugye dyāre 60
 61 samu kho hūsandi uysnaurä hūñā hära daiyā väcätra
 ni ju hāde ttatvatu indä hūsandä hāde ne butte 61
 62 trāmu hūsandä gyaḍina kye hära väte aysmū bastä
 cu karä hārṣṭāyä (ne) indä vāna cu samu daindä jaḍina .
 63 o kho rro vīrā marice jaḍä ūtca saittä ne butte
 trāmu ttäte samñē jsa saindä ysamaśsandā harbiśsä draya 3
 64 kye ttu ūtco kṣimjäte khīṣte samu hävyo kṣijäte samñō
 trāmu ttäte viśsaya aursa—viya hīvīñe samñē jsa saindi
 65 ttämärä māñanda diyāñā ttäte viśsaya bāhya kye kā—
 sā ttle ttämära saittä jaḍina bāvāna ju hāde nā yindä 5

⁵⁴Things arise through *pratyayas*. Then through *pratyayas* they cease to exist. When one rightly understands the *pratyayas*, the *saṃjñā* of self utterly disappears ⁵⁵because the self does not really exist. It is merely the false *saṃjñā* of the ignorant, whose appropriation is bound there in this mechanism of bones. ⁵⁶The *saṃskāras* are fashioned through ignorance. If there is no ignorance: "I am", there are no *saṃskāras*.

'In this way, all the *dharma*s are easily to be conceived as twelve parts.

⁵⁷Just as the self does not really exist in fact among these *saṃskāras*, simply because of *saṃskāra* is the being's appropriation bound through ignorance. ⁵⁸When one has been able to remove ignorance, all appropriation disappears. One so recognizes all the *saṃskāras* as one sees what has been conjured up by magic, ⁵⁹as resembling a dream, a mirage, partial blindness, an image, a shadow. There is no self there, no being, no experiencer of things. ⁶⁰What appears as conjured up by magic is merely (due to) the power of *mantras*. Such is the power of *vijñāna*, whatever the *saṃskāras* appear. ⁶¹Just as a sleeping being sees various things in a dream, yet they are not really there, although the sleeper does not realize this, ⁶²so is one sleeping through ignorance, whose mind is bound to things, which do (not) really exist at all except for those who see them merely through ignorance. ⁶³Or as a mirage on a plain appears to an ignorant man as water (and) he does not understand, so through *saṃjñā* all these three worlds appear. ⁶⁴He who longs to drink this water longs merely for his own *saṃjñā*. So through one's own *saṃjñā* these objects appear desirable. ⁶⁵These external objects are to be viewed as resembling partial blindness. Through ignorance, partial blindness appears for him who has cataract. In reality, however, it does not exist at all.

⁶² ne, added by Leumann, is confirmed by P 4099 188.

For a Late Khotanese version of 5. 53-62, 63-66, see Appendix 2, p. 442.

Fol. 208^r 66 trāmu māñāṇdu ce dṛṣṭiya—te handarna vicitre .
 vicitrai nātcaṇa pharāka ttämära viṣṣayinā saindā 6
 67 cvi handarimā saindā āyattana varju ni byaure
 paḍāmjsī karmā vivātā śāti pratābiṁbai ditte 67
 68 nitcimā trāma diyāñā āyattana samu kho ju chā—
 ya haṁdarimānu pracaina nitcimā saindā jađina 8
 69 pamjsa hära cu samu hvañā—re dravyāna ju hāđe ne byore
 nirvānā pudgalā ātāśā cu väte cu na-ro hāmāre 9
 70 pātcu vā handara pamjsa hära cu hvatā ni hāđe indi
 ātma vajsā'kā padimākā paysānākū tsükā 71 .
 71 ātma hārṣṭayā ni byaude samu ātma-samñā uysnori
 kho ju ttāru vīri satva-sam—ñā ku ju ye hārṣṭai ništā 2

Fol. 208^v 72 pracyau jsa saittā se daindā prracyau jsa vātcu ne daindā .
 kau ju varā dyākā vātā—ya vāna pracai hañ vātā daira
 73 ttāna cu gyastānu vāmāna uryāna banhya vicitra
 samu vikalpina avada—ndā paḍāmjsī karmā vivātā 3
 74 cu narya praharaṇa cakra tr-śsūla kāđare hālsti .
 tcamna tterā narya dukhautta samu kuřre kā'mate iñi 4
 75 pṛriya karmyau jsa nitāya ūtco vajsā're padīyo
 kye tto ūtco ksāru padande samu hāvāñē samñē jsa saittā .
 76 šsau ju hārā hvām'duvo' ništā ce hāru yudu yindā padam—
 du phara varata pracyā tsī—ndā ttāna padimākā ne byaude .
 77 kho ju hūñā deiyā uysnorā ttū padandaimā u ttāru ne ju
 varata śātā štā ne sārā samu kūra syāmata jsīrgya 7

66Similarly, for one who holds various false views within there are various Fol. 208 without: much blindness as to objects appears. 67What appear to be internal āyatanas are not really found there. They are the *vipāka* of former *karma*. This appears to him as an image. 68The external āyatanas are to be viewed as a shadow. By reason of the internal ones the external ones appear through ignorance.

69There are five things which are merely named but do not exist objectively: *nirvāṇa*, *pudgala*, *ākāśa*, what has been, what are not yet.

70Further, there are five other things that have been named but do not exist: the self, the viewer, the creator, the recognizer, and the transmigrator. 71The self does not really exist. A being has merely a *sañjñā*

of the self, just as there is a *sañjñā* concerning that person, when one does not really exist. 72Through *pratyayas* it appears: "They see." Further, through *pratyayas*: "They do not see." If there were a viewer

there, they would always see without *pratyaya*. 73Therefore, the palaces

of the gods, gardens, various trees are due to *vikalpa* alone, uncreated, the *vipāka* of former *karma*. 74The missiles, discs, tridents, swords,

spears in hell, by which (men) are so tormented in hell, are due merely to false thinking. 75The Pretas, because of their *karmas*, see the water in a river as alight. Who has made this water lye? It merely appears (so)

because of one's own *sañjñā*. 76Not one thing exists among men. Who has been able to create a thing? There the *pratyayas* become many.

Therefore, no creator exists, 77just as when a being sees in a dream: "I have created this and that," neither this nor that is there but only a false appearance, a deception.

- Fol. 209^r 78 kau paysānākā vätāya uysānau karā paysāña .
 kho hävyo kāḍarā dāru karā ne yuḍu yindā patälstu
 79 ttāna nā külūpamā dātā cu paysānākā hävīye
 ham̄tsa klaiśyau jsa niṣemāñā ku ttādātā nāhuśdā 79
 80 tsükā härṣṭāyā ni byaude ttāna cu ttārā pracai nāstā .
 kho ju pāśārā ṣṭānye chāya ttāteña ggato ṣṭānye ttārā 80
 81 nā ju ye hā jsāte mamūka ni vā vara handari hiṣti
 karā hāde pabānā ne haṣdā ttāna cu viñāno vipākā 1
 82 trāmu viñāno ttaramgga vi—sayīga māstā samudru
 kāmā na-ro sarbāte urma—ysde bvāmatino māstā . 82
 83 samu kho durutātu pachi—ysu pabasto khviyā samu—
 dru kāmu na-ru kalpā nātā’—stā ttāmu buro amttā nā nīstā 3

- Fol. 209^v 84 ttāna cu viñāni nā bijā viñānā nā pracai bīdā .
 viṣṣaya väte vātcu ham—ggalte sa nu māta ttye vā pūra .
 85 ttāna anāstanā hvatā sam̄tsāri u paryampttī ttandā
 kvī ṣṭāna kā’mate jyāre varā ṣṭānā ttuśśai ne byode 5
 86 clyā rre ttū dātu pyūṣte trāmu hā pajsatā kho ssiyā
 rrahamūna thonā pajsī—nde kṣāṇdu anulomyo bustā 1
 87 kṣei’ byūrru ssāya kye dātīm—je tcei’mañi ttīyā pṛhiyā
 spätyau bīnāñina bū’na balysā pharu pajsamo yädāndi .
 88 samu ne rre pātcu haraysda balyasi pvo’ brīka mādāmgya .
 na-ro ju väte handarā pū—rä kye va tta yanā pīrā kho mām thu
 89 thiayai mā ysāru vätā ṣṭā—nā styūdu klaiśinā pūrnū
 nei’ ma parchāṣṭai balya bi—ssā mā jäta puva’na sam̄tsera .

⁷⁸Even if there were a recognizer, would he in fact recognize the self? Fol. 209 It is as a sword cannot in fact cut its own wood. ⁷⁹Therefore, the Law is for them as in the Raft-parable: what the recognizer appropriates is to be extinguished together with his *kleśas* so that darkness disappears. ⁸⁰A transmigrator does not really exist, because there is not such a *pratyaya* for one in this *gati*, in that, as a shadow in the sunshine. ⁸¹One does not go from here to there nor, on the other hand, does another arrive there. But the connexion is not broken because there is *vipāka* in *vijñāna*. ⁸²So in *vijñāna* there are waves in the great ocean of objects until the great sun of *bodhi* rises for you. ⁸³Just as one could think of distance as waves in continuity in the ocean, there is then no end for them until the *kalpa* ends. ⁸⁴Since *vijñāna* is their seed, their *vijñāna* is sown as *pratyaya*. Further, it results in objects. It is the mother and (they) her sons. ⁸⁵Therefore is *samsāra* said to be beginningless and its limit so great. When one's thoughts cease, it is *not at once empty.'

⁸⁶When the king heard this Law, he was so struck as clothing is beaten white by a washerman. He perceived the *anulomika-kṣānti*. ⁸⁷The six myriad Śākyas, whose *dharma*-eyes were then opened, did much honour to the Buddha with flowers, lute-music, incense. ⁸⁸No sooner had the king stretched out before the Buddha's feet: 'Beloved, gracious One, there has never been another son who would so act for his father as you for me. ⁸⁹You pulled out from my heart the firm arrow of *kleśa*. You gave me nectar to drink, Buddha. All my fears in *samsāra* have disappeared.

For a Late Khotanese version of 5. 71-80, 81-5, 86-7, 89, see Appendix 2, pp. 444, 446.

* 'not' does not seem required here and I am inclined to emend. The negative is not found in the Late Khotanese version, P 4099 243-4 (see Appendix 2, p. 446): *vara* *ṣṭana ttuśśai byauda* 'it is at once found empty'.

- Fol. 210^r 90 rāmā pāte karjunā karnā śśai ttā ysam̄thīgya samudru .
 thu muhu puṣo thiayi ttrā—mu kho ju ye viysu tham̄jāte khārja .
 91 thu vā mamā pātai mādāna aysu vātco pūri mā vaysñā
 śā mā ro tto ātamā ttandā vā usahya biṣṭyau ham̄tsa 91
 92 andīvārā kāscānā rrīne vāhañam̄ce uho väte yserā
 marañā ahävāysa ka—vilavāstu yāva-jivī balya
 93 ttai hvate balyāsā kho urma—ysde harbiśśu vīrā hamamggū
 rrūndetu yindā tta balyāsū—stā panye mānya hvandi 93
 94 pharu mā vainayā satva kye mā tta kūśāñā sam̄tsera
 kho ju basaku kūśāte māta ne mara biśśu māndu yanīmā .
 95 drrai māstā vā mara māñā paphāñu ni suhāna puñiyau jsa
 ttiyā ahävāysa balyāsā śśaya kāde harbiśśā sīra 5
- Fol. 210^v 96 hā paḍā hāruva rrīye . kantho biśśo āysāte parste .
 prāma śkimāñdu evāte vīri ku tto trāmāte balyāsā . 96
 97 gyasta biśśo kantho āysānā—ru paḍā stāniye vīra .
 gyastūnā prāmaja hālysda buśśa—ñi pharu spāte vicitra 97
 98 ciyā vara ātā vīra ki—nthe balyāsā śśamanyau ham̄tsa
 pharu handara gyasta u rrunde hā paḍā bā'yu paśśāte 8
 99 māstu rrūndetu yāḍātā rrīne andīvārā balyāsū biśśā
 dārṣda ttura dātāndā ysāru vātā nā kāscā vahanda 99
 100 cu vara bīnāñā vicitra hamatu bīnāñu yāḍāndā
 mura bajeśāre vicitru banā puṣo harbiśśu ggūta 100
 101 hana vajīṣāndā kārra pvyā’—re u muta pātāstu yāḍā—
 ndā baravirñā bāḍāna biśśi ysāndā u āchānā haygasta 1

For variant to 5. 100-5 see Appendix 1, p. 426.

For a Late Khotanese version of 5. 100-1b see Appendix 2, p. 448.

⁹⁰Rāma's father, Arjuna, Karṇa—even these are in the ocean of birth. Fol. 210
 You have utterly rescued me as a man pulls a lotus out of the mud.
⁹¹You are my father, gracious One. Moreover, I am now your son. This
 also is my wish, so much: come here with your pupils. ⁹²The harem is
 anxious, the queens depressed, sorrowful on account of you. Favour us
 here, Buddha, in Kapilavastu, as long as you live.'

⁹³The Buddha spoke thus to him: 'Just as the sun makes light equally
 everywhere, so is *bodhi* to be honoured by every man. ⁹⁴Many beings are
 my prospective disciples, whom I must so seek out in *samsāra* as a
 mother seeks out her calf. I cannot remain here altogether.'

⁹⁵'Then remain here three months. Gladden us with pleasure, with
 merits.'

Then the Buddha consented. The Śākyas were all very contented.
⁹⁶First he summoned the merchants. He ordered the whole city to be
 adorned: 'Let them make arches in the streets where the Buddha will
 thus walk. ⁹⁷Let the gods adorn the whole city. First, there should be
 present divine canopy-bearers, perfumes, many variegated flowers.'

*⁹⁸When the Buddha came there to the city with the ascetics, there
 were many others, gods and kings. He first sent forth a ray. ⁹⁹It made
 great light. The queens in the harem—all the walls were solid—saw the
 Buddha. In their heart, sorrow disappeared. ¹⁰⁰The various kinds of
 musical instruments there of themselves made music. The birds sing a
 varied song. The prisoners were utterly delivered altogether. ¹⁰¹The
 blind saw, the deaf hear and the dumb could speak. The pregnant all
 gave birth in due time and the sick recovered.

* The entry of the Buddha into Kapilavastu is described in *Mahāvastu*, iii. 256, as
 pointed out by Leumann, who refers also to H. Kern, *Manual of Indian Buddhism*,
 pp. 26 ff. The description here is, however, more akin to that of Kāśyapa's entry into
 Benares in *Mahāvastu*, i. 308. For 5. 100 cf.: *ye bhavanti nagare parivādinīyo . . .*
aghaṭṭitāni sampravādyanti. śuka-sārīka-kokila-hamsa-mayūrāḥ svakasvakāni rutāni
mūrcanti. and: bandhana-baddhānāñ bandhanāni sphuṭanti. 5. 101 cf.: andhā āloketi
badhirāḥ śabdāñ śrvanti . . . vyādhīta vyādhīto mūrcanti. gurviñiyo arogāḥ prasūyanti.
 5. 102 cf.: *onatā bhūmir umamati samāñ bhūmitalāñ jātanā sañsthāti.*

Fol. 211^r 102 biśśā śśandā rraṣṭa hamamgga hā—rūṣkā harbiśśā pyūtā ttīyā
hā trandā gyastā balysā ham—tsa śśāyyau kīntha . 102
103 trāmu hā śśaya harṇbroṣṭa patā balysā samu kho ju pūri
pātaru vara idryau balysā patāna kāde śśārku pātāste 3
104 śśūjätāna śśaya hvatāndā kho haqe tterā storā hamāste
ku ttārā vāte paqā aggamjsi śśai ru pharu hastaru vaysñā 4
105 rre gyastā balysā bilsamggū pu—śśo kūṣdu vīrī ttuvāste .
kui rrīne daindi se marā ā—tā pau' ye harbiśśe paste 105
106 trāmu hā ggopya haraysda kho ye banhyu bīrāte śśando
nāvūñi mā jivātā balysā tterā harāte ko rro dātāmā .
107 rāhulī patāna haraṣṭā—tā puratu vīrī ni mulśdu ka tā
muhu byāta ne āmām ttū vīrī vā yanu mulśdu 107

*Fol. 211^v 108 mai ne paśśā yserā anāhu parrījai biśyau dukhyau jsa .
kāde hamatā rāhulā sī—ri cī gyastu balysu vajisde 8
109 hāṣṭo hambroṣṭā patāna ba—lysā u baṛcāi pā nātē īmu
mamā hvi'yā ysam̄thi hāmā—tā ku uho pāba dātāimā 9
110 balysā vara āstā kūṣdu vīrī varatā khāysu pajā—
ṣṭā anāruddhu baddhī ānandu devadattu pravaiye 110
111 pharu rro vara handara śśā—ya balysā vātā śśāmañu nā—
ndi ku vā drai māstā parrāte hāmāte balysā rrundu kṣamotte
112 varā vātcu ṣṭāni pastātā trāmu vainaiyā kūysde kho
ju māta kūsāte pūru ka va ttā parsāro dukhyau jsa 12
113 cu aysu ttū hvanau hvatai—mā ttyau puñyau avaśśā ma dāru
balysūśtu hastamu bvāne biśśā parrījīñi uysnora 3

^{*} Fol. 211
102 The whole earth was straight, level. Every mound was removed.*

Then the *deva* Buddha entered the city with the Śākyas. ¹⁰³The Śākyas approached the Buddha as a son his father. By his *rddhis*, the Buddha spoke very eloquently before them. ¹⁰⁴The Śākyas said to one another: 'But how very greatly he has changed! If he was so blameless before, he is indeed even much more excellent now!'

¹⁰⁵The king brought the *deva* Buddha's Bhiksusanga right to the palace. When the queens see him: 'He has come here!', they all fell before his feet. ¹⁰⁶Gopikā prostrated herself before him as one saws a tree to the ground: 'Not without merit is my life, Buddha, since so much has been left that I have seen you.' ¹⁰⁷She held out Rāhula before him: 'Compassion on our son! Even if you should not be mindful of us, show compassion toward him. ¹⁰⁸Leave him not wretched, unprotected. Rescue him from all woes.'

Rāhula himself becomes very contented when he sees the *deva* Buddha. ¹⁰⁹He approached the Buddha and with a wail took hold of his feet: 'Today has human birth occurred for me since I have beheld you, Papa.'

¹¹⁰The Buddha stayed there in the palace. There he accepted food. He caused to undertake *pravrajyā* Aniruddha, Bhadrika, Ānanda, Devadatta.

¹¹¹Many other Śākyas there also took up *śrāmanya* in the presence of the Buddha. When three months had elapsed, the Buddha took leave of the king. ¹¹²Then at once he set out. He sought out his prospective disciples as a mother seeks out her son: 'Would that they may escape from woes!'

¹¹³Since I have told this story, through these merits may I surely before long realize best *bodhi*. May I rescue all beings.

* Actually 212^r, see p. xv.

For variant to 5. 100-5 see Appendix 1, p. 426.

For a Late Khotanese version of 5. 111a, b, see Appendix 2, p. 448.

* See p. 113, fn.

*Fol. 212^r 114 ttyau puñyau avaśśā hvatāna
hvatāna rre abuvatu kṣīru
1 Siddham biśpađā namaśāmā
re panina ttāu sūtriṇa va—ysñā śśalo hvāñimā pyuvi'rā 1
2 nātcaṇa haṁdarna hamam̄ggū
biśśā ttuśśā ttatvatu dharma
3 häma śśāriputra thu balyā
padmaprabhā nāma balondi
4 paniñā drau-mūjṣya balya .
niśklesa pūryau haṁtsa ggei'ssi—ndi dātī cakkru . 4
5 kauṭīmñā tcei'mā anicca
kho ju ggūli o vā ggei'ha

kṣīra dāru śśāśāni ṣtāte
pharu salī vaṣṭa dṛjsāte 114 II
dātu tcamaṇa biśśā kīlaśa jīyā—
āstanna myāñau nīta'sca
ṣā hajvattātā subhūta . 2
ysamaśsandya ustamu kālu
pharu kūla satva parriji . 3
avamāta āyātā balya
vāna ātme jīvātā satvā 5

*Fol. 212^v

6 samu kho paranirvāte ba—lysū aysmūna kei'tā uysnau—	trāmu ttāte harbiśśā dharma 6
7 adyematiye dyemāte jsa	balyu ttatvatu daimā padām—
nai hämāmata stā ni jāṅga	vaṣṭāmata niśtā . 7
8 kho ju ye skandhānu ttuśśā—ttetu ne yuḍu yindā nā—	jsaṣtu nitcana haṁdarna tta
9 ni ju hiśkyā aṅggulāmāla	balysūtā aggūnaina hamam̄ggā .
nai hämāmata stā ni jāṅga	ni vā paṣṭāmata balyā
10 auśkāmñsi kāśyapa-ggotra	kho rru rraṣṭa tcalca hārānu .
biśyau ḫkaugyau jsa pahāṣṭā	dātīnai ttarandari balyā
11 biśso rraṣṭatetu paysānde	haṁ vīri niśtī jiṅga . 11
biśso ustamājṣyo rraṣṭu	pađāmñsyo harbiśśu hälyso
	ttānai ūe' nāma se balyā 1

* Fol. 212^r is actually 212^v and fol. 212^v is actually 211^v: see p. xv.

114 Through these merits may the śāsana surely last long in the land of Fol. 212 Khotan. May the king of Khotan for many years keep the land unharmed.

CHAPTER 6

This chapter consists of 60 verses, all extant, from fol. 212^r to fol. 217^r.

Chapter 6 claims to have a verse (*śśalo 'sloka*) from each *sūtra* (6. 1). Leumann identified three of these: 6. 3 from the *Saddharmapuṇḍarīkasūtra*; 6. 15 from the *Vajracchedikā*; 6. 24 from the *Suvarṇabhāsottamasūtra*. 6. 28–34 deals with the Arapacana syllabary, on which see Appendix 3, p. 454.

¹ Success. First of all, I worship the Law, through which all *kleśas* cease. Now I proclaim a verse thus from each *sūtra*. May you listen.

² Outside (and) within equally, at the beginning, in the middle (and) at the end, all *dharma*s are in reality empty. This is wisdom, Subhūti.

³ In future time, Śāriputra, you will become a Buddha on earth, Padmaprabha by name, powerful. You will rescue many myriads of beings.

⁴ In every hair-pore of the Buddha, unlimited, adorned Buddhas, free from *kleśas*, O sons, together turn the Wheel of the Law.

⁵ Kaṇḍinya, the eye is impermanent, a woe, empty, as selfless as a ball or a stick, without self, life, being.

⁶ Just as a being thinks with his mind of a *parinirvāta* Buddha, (or) as an image appears to him, so are all these *dharma*s.

⁷ With unseeing sight do I really see the Buddha. There is no present arrival for one unborn at the previous end.

⁸ Just as one cannot demonstrate the emptiness of the *skandhas*, (either) without (or) within, so *bodhi* is uniform because of its lack of characteristics.

⁹ There is no coming and no departure of a Buddha, Aṅgulimāla. There is for him no becoming (and) no disappearance such as is the normal end of things.

¹⁰ O you who belong to the Kāśyapagotra, the Buddha's *Dharmakāya* is eternal. It is apart from all *samskāras*. There is never any disappearance of it.

¹¹ He has recognized all rightness, the former, all the present (and) all the future. Rightly therefore is his name 'Buddha'.

*₃ Identified by Leumann as *Saddharmapuṇḍarīkasūtra*, III. 23 (pp. 65–6):
bhaviṣyase Śārisutā tuhāpi pi
anāgatē 'dhvāni jīnas tathāgataḥ
Padmaprabho nāma samanta-cakṣur
vineṣyase prāṇi-saḥsra-koṭyāḥ

'You too, son of Śāri, will in the future be a Jina, a Tathāgata, named Padmaprabha, of universal vision. You will instruct thousands of *koti*s of living beings.'

Fol. 213^r 12 aruvyau' jsa šu jīvai šūste alysāggo āchā jändä
 tta tta dharma-kāyāna balysä bišsā anābhoggāna kraiša 12
 13 tterā ttuššai ātme jsa balysä kho ye ttuššau peđete muštu
 samu kho ātāsi cai tta dai—yä ſai ſsu hastama pūša 13
 14 handarna nitcana hamamgu ttuššā hära harbišsä ošku
 tterā tcei'maňi vasute kho ā—tāsi ſā ttū rraſtu paysendä .
 15 kho stārā ttämärä kho cā'yä pruha ciro hūni kho bätēva
 pyaure khuysmūlā ūca trāme ttāte harbišsä ſkaugye .
 16 gyastūňia hvi'ya salāva cu rro vātcu hañdara balysa
 kho ttā ttuššattete aggūnai—na anau aursi samīndi 6
 17 cu ye halci tcei'māna dai—yä ttu ye pađā karā na-ro
 daiyä ttāna cu hamyāre ha—mrraſtu panye kṣaṇi harbišsä ſkaugye

Fol. 213^v 18 kye va ysāru kūla balysānu dātu bišsä arthina sāji .
 ttye budāru ſsādā kye tsāštu hoda ſſave āste arañi .
 19 ſāte ništā trāmu uysnorā—nu ce bišsä karma bajevä kho
 ūa dhārañā kṣaya-nāda ce tvāyātā harbišsä vāma .
 20 kṣāta' pārāmate ggūttṛ kṣāta brāhma-na-bvāmate tva—
 re kṣāta' āriyāmate vā—ta kṣāta' mā indriya kāde danda
 21 nātcona hañdarna pamjsa ska—ndha ku ne nā maññe aysmūna
 drrai-pāškala satva u ātmo ksāndā-pārāmate cakkrā 21
 22 ttā maggaliya cu hušša tsī—ndä kho purra myānai pakṣä
 dašyau bašdyau jsa asamkhälstu brrahma-kilä padānä 22
 23 panamu mulysgyasse kāde rri—sca tvī bvāmata cara thu ba—
 lysūštu harāta' bitame bāšsä kraiša häma thu ysamaššamdyā balysä

12 With herbs did Jivaka treat the maiden. He removes her illnesses. Fol. 213
 So does the Buddha by means of the *Dharmakāya* remove without effort
 all *kleśas*.

13 As empty of self is the Buddha as one makes into a ball an empty
 fist, (or) as the atmosphere. If one so sees him, this is indeed the best
 honour.

14 Within (and) without equally are all things always empty. His eyes
 are as pure as the atmosphere (if) he rightly perceives this.

*15 Like stars, partial blindness, like magic, dew, a lamp, a dream, like
 lightning, clouds, bubbles in water, such are all these *samskāras*.

16 Divine (and) human discourses, and whatever others there are,
 Buddha—how do these agree with *śūnyatā*, *ānimitta* (and) *apranihita*?

17 Whatever one sees with the eye, one has not yet really seen before,
 because all *samskāras* always change every moment.

18 He has greater merit who sits calmly in a forest for seven nights
 than one who would learn all the Law with its meaning from a thousand
 myriad-thousands of Buddhas.

19 There is no such second among men which would destroy all
karmas, as this *Kṣayanātā-dhārañi*, which conveys across all seas.

20 The six *pāramitās*, the *gotras*, moreover the six *brāhma-na*-insights,
 the six *saññājanīya-dharmas* have been grasped, my six senses restrained
 greatly.

21 When one does not in his mind think of the five *skandhas* without
 (and) within (as real), nor the beings of the three parts and the self, (then
 there is) the Wheel of the *kṣāntipāramitā*.

22 These are auspicious which continue to grow like the moon in the
 middle of the fortnight: the vessel of the *brahmakila* is unsmeared by the
 ten sins.

23 Arise, compassionate one, very acute is your perception. Practise
bodhi. Suppress doubts, all *kleśas*. You will become a Buddha on earth.

*15 Identified by Leumann as the concluding verse of the *Vajracchedikā*:
tārakā timirāni dipo māyā avaśyāya budbudāni

supinam vidyud abhran ca evam draśtavyam samskṛtam

'As stars, partial blindness, a lamp, magic, dew, a bubble, a dream, lightning, or a
 cloud, so should one view the *samskṛta*.'

Fol. 214^r 24 ttarandari āvuī māñandā rraysvai indriya trāma .
 kho ju hamāna āvovo' ttā—še' kṣṭa ni śūjiye bvāre .
 25 satvā hārṣṭayā ne byaude aysu hāde satvu hvataimā
 trāmu samu satvā kho dā—tā ūe' pande hastamā rraṣṭā 5
 26 padmaśriggarbha biśānu . ūkaujānu śsumñaha ttauca .
 ne ju pahīṣāte ne ju vā—tco aṣkaugye yīndā pahāṣṭu .
 27 hu-vasuta harbiśā dharma biśyau ūkauygau jsa pahāṣṭa 7
 anāsrava harbiśā dharma biśyau klaiṣyau jsa pahāṣṭā
 28 a-kārā śsāma hārāṇu āstanna ahämäta dharma
 ra-kārā rrīma-pahāṣṭā paramārthi śsāma pa-kārā .
 29 anutpādā arthi a-kāri paramārthā arthi pa-kārā
 ca-kārā haṭhthe tcohora na-kārā nāma u rūva 9

Fol. 214^v 30 gga-kārā śsāma hārāṇu ggambhīru dātu näjsaṣde
 ja-kārā śsāma hārāṇu ysarauiina parstā maraṇna 1
 31 śsa-kārāṇa naukyā hārāṇu kvī tsāṣṭatātā hāmbiḍā
 kha-ggārāṇa naukyā kho ātā—śi ku hārṣṭayā ni jīyā 31
 32 śsunnyaha nocā hārāṇu aggūnai nauca anaursi .
 abriye naukyā nirodi nā—rvāṇā nauca hārāṇu 32
 33 tta-kārā vārsā hārāṇu biśso rraṣṭatetu nijsaṣde .
 kṣa-kārā vārsā hārāṇu jāṅgo dharmānu nijsaṣde 34
 34 a-kārā vajrrā pātānu hāra aviṣkālsta svabhāvū
 ūe' vaśrā hatcañāte hva—ndā kūre dṛṣṭigate styūde 35
 35 cu satvā ttīma hārāṇu kūre dṛṣṭiyate dārysyde .
 cu śsumñaha ttīma hārāṇu biśsu rraṣṭatetu sā dārysyde 6

Concerning fol. 214 see p. xix. Facsimile of fol. 214^v in E. Huntington, *The Pulse of Asia*, London, 1907, opposite p. 206. Fol. 214^v edited and translated by S. Konow, *Saka Studies*, 1932, 112.

*24 The body is like an empty village. Like thieves in the same village, Fol. 214 so the six senses do not perceive one another.

25 A being does not really exist, but I have spoken of a being: 'Such only as the Law is a being. This path is the best, the right one.'

26 Padmaśriggarbha, śūnyatā is the acme of all *samskāras*. It does not remove them, nor, on the other hand, can it remove non-*samskāras*.

27 Very pure are all the *dharma*s, apart from all *samskāras*. Free of evil are all the *dharma*s, apart from all *klesas*.

28 † The letter A is the mouth of things, beginning with the non-existent (*ahämäta* = Skt. *abhūta*-) *dharma*s. The letter Ra is free of stain (*rrīman*-). The letter Pa is the mouth of the supreme meaning (*paramārtha*-). ²⁹Non-arising (*anutpāda*) is the meaning of the letter A. The meaning of the letter Pa is the supreme meaning (*paramārtha*-). The letter Ca is the four truths (Skt *caturāryasatya*). The letter Na is name (*nāman*-) and forms. ³⁰The letter Gga is the mouth of things: it explains the deep (*ggambhīra*-) Law. The letter Ja is the mouth of things: one escapes from old age (Skt *jaras*-) and death. ³¹By the letter Śsa (is meant) the head of things, since tranquillity (Skt *śamatha*-) is fulfilled for one. By the letter Kha (is meant) the head, as the atmosphere (Skt *kha*-), where nothing really disappears. ³²Śūnyatā is the head of things. *Animitta* (and) *apraṇihita* are head. *Nirodha* is the head of non-passion. Nirvāṇa is the head of things. ³³The letter Tta is the vigour of things: it explains all truth (Skt *tathatā*). The letter Kṣa is the vigour of things: it explains the disappearance (Skt *kṣaya*-) of the *dharma*s. ³⁴The letter A is the *vajra* of powers. This *vajra* cuts asunder for a man things undistinguished in nature, false, obstinate beliefs.

³⁵When (a man thinks that) the being is the seed of things, he holds false beliefs. When (he thinks that) śūnyatā is the seed of things, he holds the truth completely.

*24 Identified by Leumann as *Suvarṇabhaśottamasūtra*, v. 4 (ed. J. Nobel, p. 56, ll. 3-6):

ayam ca kāyo yatha śūnyagrāmaḥ
 ṣadgrāma ca uropama indriyāṇi
 tāṇi ekagrāma nivasantī sarve
 na te vijānanti paraspareṇa

'And this body is like an empty village: the senses are like six thieves in a village; they all dwell in the one village, (but) they do not perceive one another.' Cf. also Or. 9609 24^r; KT, i. 234: āvuto rraysauya o kho sā āvū tcam[ā]ñña kṣāṣā' ttāṣe' ā'r[e].

† On the Arapacana syllabary see Appendix 3, p. 454.

Fol. 215^r 36 sarau māñamdu ni pvā'ñu ttāna cu biśśā trāma bajāśśa
 kho ju ye ggarā iñi pātā—yā trāmu vā pyūṣde bajāśśa
 37 viññānā ttīma hārāṇu viññānā trāmā kho cā'yā
 ttuśśai hārṣṭayā aysātā aggūnai hārṇa ni byaude . 7
 38 jsīrja mānyuśrya harbiśśā dharma striya ttatvata nīstā
 ne vā dahā vāstāna byo—de ttāna varata dārañe ssāma
 39 māsta rre trāmā kho ātāśi dume jsa karā nā padūte
 trāmu klaiśyau jsa asamkhi—lātā vasutu aysmū auṣkā 9
 40 īndā hārā nā vātcu īndā biśśe tte drṣṭiyate kūre
 ahāmāta varju ni byaure aśtā hārā au vā nāstā 40
 41 hūnā māñanda harbāśśā dharma jsīrgye harbiśśā ḫaugye
 hajū vara sārā ttu nāste ku ni trāma daiyā kho cā'yā

Fol. 215^v 42 cā'ye māñanda harbiśśā dharma u kā'mate jsa hāmāre
 ne varā dahe o vā stri—ya paramārthina ttatvatā byode
 43 vāna pātāyemāte tcalca cu rro pamjinu skandhānu tcalca .
 ssau padī dyāña hamamggu ttiñe rro bvemate jsa hamamgga 3
 44 balysānu ttarandarā byāta dātinai tcerā aysmūna .
 abriyai dātā bilsamggā avarrūṣka aysmya kā'ñā 4
 45 kye butte indrya rraṣtu ttu—ssā biśśā ttatvata hārṇa ne
 tta kei'tā ttū buve āñā sei bodhisatvā tta hvīnde 45 II
 46 pryadarśanu tta hvate bo—dhisatvā ce rraṣtetetu payse—
 ndā ni tto rraṣtatetu hivī—ye eka-nayu hvāñātē dātū
 47 crrāmu māñamdu samudro bi—ssā hālā trāmāte ūtca ttrā—
 mu biśśā vasutu parāhu balysūñavūysai nāste . 7

³⁶Like a lion, one must not be afraid because all sounds are such as Fol. 215
 one speaks before a mountain. So does one hear sounds.

³⁷*Vijñāna* is the seed of things. *Vijñāna* is such as magic, empty in
 reality, unborn, uncharacterized. It does not really exist.

³⁸A deception, Mañjuśrī, are all *dharma*s. Woman does not really
 exist, nor does man exist objectively. Therefore is the mouth of the
dhāraṇī there.

³⁹Great king, just as the atmosphere is not really obscured by smoke,
 so a pure mind is always unstained by *kleśas*.

⁴⁰'Things exist, then do not exist.' All these beliefs are false. Things
 that have not arisen do not exist there. A thing exists, or else it does not
 exist.

⁴¹All *dharma*s are like a dream. All *samskāras* are deceptions. A wise
 man adopts there as the chief thing that wherein he sees no such things
 as magic-powers.

⁴²All *dharma*s are like magic, and they arise because of imagination.
 Man or woman does not really exist there according to the supreme
 meaning.

⁴³The end of the five *skandhas* is an end beyond description. In one
 single way it is to be viewed equally. By means of this perception too it
 is equal.

⁴⁴With the mind one should be mindful of the Buddhas' *Dharmakāya*,
 (and) without passion, the Law (and) the Bhikṣusangha. One must in
 one's mind think of them as *kleśa*-less.

⁴⁵He who rightly perceives the senses as all really empty objectively
 (and) does not so think: 'I am perceiving this', is thus called a 'Bodhi-
 sattva'.

⁴⁶So spoke the Bodhisattva Priyadarśana: 'One who recognizes the
 truth (but) does not appropriate this truth, preaches the Ekanaya Law.'

⁴⁷Just as in all directions the water enters the ocean, so does the
 Bodhisattva take up wholly pure moral restraint.

Fol. 216^r 48 ne skandhänu dätnu iñi haurä hauräni uysnorä
 ne ätmä jiväte satvä nä jvî niśräyä samtsera .
 49 ce ggünau rraṣtu vajsäṣde aggünau rraṣtu paysendä nä nä
 ju ttye dharmo saittä ttü ye härä ttatvatu jändä 49
 50 cu ye butte tcamna ye bu—tte ce sä ce balysüstu hvate
 samu näma-mätrai hvinde ne ju butte bustä ne bväkä 50
 51 ne kä'mate kä'fie kä'ma—tyau jsa akä'mate ne kä'ña
 ttäte kä'mate ne kä'ñi ttiyä ttü rraṣtu paysäni 1
 52 samu kho purra äyäte ü—ca o hūña daiyä uysnori
 o kho rrau virä marica trämu mara tsümata balyä 2
 53 samu kho khavä o kho marica kadalä khuysmülä üca
 o cä'ya-närmäte trämä vina ätmä jiväte skandha 3

Fol. 216^v 54 cu pađä balya cu vaysña cu rro ustamu *k[äl]u hä*märe
 däta päškalna hamamgga . biššu avaivarttī butte 54
 55 atä mulysjaṣönä gyasta balya kye satvänū hätäyä
 ahvato balysüstu bväre kyai salävyau jsa hvatändä 5
 56 aggünau butte samähänu ttiyä rraṣta tcohora smṛtyu—
 pasthāna paysendä drai pa—dya ssäma parriyä 56
 57 ssai rro ttäte tvi dvi sañi ttäte škoje sei paramärthä
 ssau näjsađu ttatvatu pande väruđu gütama hväni 7
 58 pharu ysäre marä väta balya ne ju satvu parrätu
 yäđändä ko satvä ttatva—tu viya nirvânye gävü ni hiša
 59 hihthe dyämatä sä kho hvinde hihthe dyämatä sä tta hvinde
 ku ye anutpäda payse—ndä bvemäte jsa harbißä dharma 9

⁴⁸A man must not give a gift because of the *skandhas* (and) the *dhäṭus*, Fol. 216
 nor because of self, life, or a being. They are no support for him in
samsära.

⁴⁹One who rightly perceives the *nimitta*, rightly recognizes the
ānimitta, (and) it is not a *dharma* for him nor seems to be, destroys this
 thing in reality.

⁵⁰What one realizes, whereby one realizes, whoever has called it
bodhi, it is called merely as a name: one does not realize, has not realized,
 is not a realizer.

⁵¹Thoughts are not to be thought with thoughts. Non-thoughts are
 not to be thought. 'You should not think these thoughts'; then you
 recognize this rightly.

⁵²Just as the moon is reflected in water or a being sees in a dream or as
 a mirage on a plain, so is the Buddha's career here.

⁵³Just like foam or like a mirage, a *kadalä*-tree, bubbles in water, or
 the magic-created, so are the *skandhas* without self, life.

⁵⁴Whatever Buddhas there were formerly, whatever now, and what-
 ever too there will be at a future time, they are equal by the analysis of
 the Law: a non-returner realizes everything.

⁵⁵Extremely compassionate are the *deva* Buddhas, who, for the good
 of beings, realize an unproclaimed *bodhi*, and who have proclaimed it
 by means of discourses.

⁵⁶If one perceives the *Ānimitta-samädhī*, then one recognizes the four
 true *smṛtyupasthānas* (and) in three ways the *vimokṣamukha*.

⁵⁷You have also these two means: these *samskäras* (and) this supreme
 meaning. In one way really is the path. You proclaim the reverse,
 Gautama.

⁵⁸Many thousands of Buddhas have been here, yet they could not
 rescue a being. If indeed a being really existed, one would never come
 to Nirvâna.

⁵⁹'The perceptions of the truth'—what does that mean? 'The percep-
 tions of the truth'—so it is said when one recognizes by insight that all
 the *dharma*s are non-originating.

Fol. 217^r 60 ku buro satvānu väkalpe varä brocä harbiśšu vīrā
 tterä satva-dhātu parrījīni kho biśša balya ttṛ-adhva 61 II
 1 Siddham cu buro jaḍānu gyađi āstanna hära
 väcātra klaiśa karma saṃkalpa dukha . 1
 2 kama jsa parrīyä aušku kūśindä jaḍa
 ttä aysu ma byehu härṣṭāyā vīrā jāte 2
 3 ma skandha dhāttu āyattana byeho hä—
 mäta ma nā vā jiṅgo härṣṭāyā byehä kari 3
 4 ma hettu-pracaina ma samtsārā biśšu
 ma ne mara tsīñi ma vā parsimā puṣṣo .
 5 ma buddha-dharma aysu upevīñi
 biśšā darrau tcohaura dasau pāta' būmā dasau .

Fol. 217^v 6 hoparedärsä . haṣṭusu dharma ksāta'
 ma aysu cariñni pārāmate vino safi 6
 7 ma mä ju jiyāte ce na-ro karä hämäte
 hamatä u nai ju jiṅga härṣṭāyā byaude karä . 7
 8 ma mä ju hämäte ce ju jiṅga niśtä kari
 u nai upāta härṣṭāyä vīrā biśša . II 8
 9 vino asamñi . vinau ārūpya-kramä
 vänau jaḍina vinau uccheda-mate .
 10 aśāśvata-drṣṭä nä vā hamdṛ vätä karä
 svabhāvā bhāvā bhāvānā trāmā ttāna .
 11 ne-n ju upāta ne-n ju vā jāṅga kari
 ne vātcu hīskya ne jvī vā tsindä puṣṣo 11

⁶⁰However many *vikalpas* of beings there are, up to this may I every- Fol. 217
 where so deliver the world of beings as all the Buddhas of the three
 times.

CHAPTER 7

Chapter 7 consisted of 60 verses, of which 47 are extant. The chapter extended from fol. 217^r2 to fol. 222^r1. Fol. 221 with 7. 48-59 and fol. 222 with 7. 60 are missing.

This chapter deals with the doctrine of *tūṇyatā* 'emptiness': all things are non-existent.

¹Success. Whatever things of the ignorant there are such as ignorance, the various *kleśas*, *karmas*, *saṃkalpas*, woes, ²from which the ignorant continually seek deliverance, may I not in reality accept them as removed. ³May I not accept as existent the *skandhas*, *dhātus*, *āyatanas*. Indeed, may I not really accept their removal at all. ⁴May I not by means of *hetu* and *pratyaya* (accept) the whole of *samsāra*. May I not go about here, nor may I escape utterly. ⁵May I not produce all the *Buddhadharmas*, the four *vaiśāradyas*, the ten *balas*, the ten *bhūmis*, ⁶the thirty-seven (*bodhipakṣya-dharmas*), the eighteen (*āvenīka*-)dharmas, the six (*abhi�ñās*). May I not practise the *pāramitās* without an expedient. ⁷May there not disappear for me what does not yet exist itself, and let no disappearance of it really be found. ⁸Let not that come to exist for me of which there is no disappearance at all, and of that let all *utpāda* not exist at all. ⁹Without *asamjnīn*, without *ārūpyakrama*, without ignorance, without *ucchedamati*, ¹⁰*aśāśvata-drṣṭi*, not within at all, the *svabhāva*, the *bhāva* of *bhāvas* is therefore such: ¹¹there is no origination of them at all, no disappearance of them at all. Further, there is no coming, nor do they go at all.

Fol. 218^v

12	aysāta śśunya .	väna padimākā
	samu ne vā padanda	ne ju kṣayau ne vā hama 2
13	asamjñi yāva	cu ro skandha yāva jaḍi
	na-kārā ātma	hūnā māñianda ttämärā 3
14	marice cā'ye	samu kho ātāsi spä—
	te grahanṇa trāma	ni ju varata bhāvi karā .
15	cu bhāvā saittā	kho ju hūnā saindā hära
	cu krāya ṣa trāma	kho ju cā'yā ditte samu .
16	cu ātma saittā	kho ju ttusśai muṣṭā rraysā
	cu skandha-muṣṭā	kho ju ttämära saittā pharu
17	cu hūnā saittā	kho ju ṣā vara ništā karā
	yāva ne draukā ne	vā jā bulke ttämära 7

Fol. 218^v

18	ttrāmu ne īndā .	cu buro hära saindā jaḍā
	trāmu hvañare	kho ju hūnā hūnā samu 8
19	ttāna ju ne prräptā	buddha-dharmānu karā .
	nā ju vā jiṅga	gyadī āstanna härä 9
20	ku ttima nāstā	ku ṣṭa hämäte banhyä chä'te
	skandhā u ṣṣimgya	späte hiyāra ku ṣṭa 20
21	aysātu hvam'du	nai ye jsatu yindā karā
	dau avadīyu	cai buysutu yindā puṣṣo 1
22	arrustā banhyä	pähämata ništā karā
	abhävi prräptā	hämämta jiṅga ku ṣṭa 2
23	asamjñi trāmā	samu kho hūsandā hani
	arūva-ddātā	samu kho āchänai hanā 3

E 8

12 They are unborn, empty, wholly without a creator. They have not been created, not in moments, nor are they the same. 13 The *asamjñin* up to the *skandhas*, up to ignorance, the self is the word 'not', resembling a dream, partial blindness, 14 a mirage, magic. It is such with regard to grasping as flowers in the sky.* There is not really any *bhāva* there. 15 What appears as *bhāva* is as things appear in a dream. Its functioning is such merely as magic seems. 16 What appears as the self is like an empty, hollow fist. The *skandhamuṣṭi* is as much blindness appears. 17 As what appears in a dream is not really there, while there are no hairs, no nets (when there is) eye-disease, 18 so those things do not exist which appear to a fool. They are mentioned as a mere dream in sleep. 19 Therefore, there is no arising really of the *Buddhadharmas*, nor is there any disappearance of a thing such as ignorance. 20 Where there is no seed, where does a tree arise, buds, where a trunk and branches, flowers, fruit? 21 One cannot really kill an unborn man. Who can extinguish at all an unlit fire? 22 The striking of an ungrown tree is not really possible. Where is the arising, becoming, disappearance of the unreal possible? 23 An *asamjñin* is such as a sleeping blind man. The Ārūpyadhātu is like a sick blind man.

* For 'flowers in the sky' as a type of the non-existent cf. *āśā' spye* in P 4099 287 KBT 127 and in Skt *kha-puṣpa-* in *Lankāvatārasūtra* (ed. B. Nanjio, Kyoto, 1956) p. 22 verse 1.

- Fol. 219^r 24 śrāvaka-yānā kho ye hvam'du jsīndi puṣṣo
 śsumñaha-dṛṣṭā suhāna ṣṣarri klaiśa kāde .
- 25 dṛṣṭe jsa acāgātsā kho avāṣṣaṇñāna haphadā
 vanutai samñā parikalpa vīrā suhyau 5
- 26 indriye nvāte duṣpāta'ñā vo'tā hve' .
 asamñī pastā kai mārggā saiyü tsute 6
- 27 kho ttāte väkalpa ātāśa-samñā samu
 ne vā asamñī a-täcāi samñā samu 7
- 28 hīya väkalpa ḫkaumjīgya haṭhtha samu
 tta vā hanāsā ne ju varatā bhāvā karā
- 29 kho piḍā yakṣa pī-rākā pvai'ttā hamatā
 kho hvā'ndā saindā hūñā gyastūña suha .

- Fol. 219^v 30 ku na-ro biysendā harbiśśī saindā biśśā
 ciyā biysendā ne ju varata byaude härā
- 31 vikalpa-mātra uccheda-samñā samu
 śśāsvata-samñā parri—yā pande biśśā . 31
- 32 hanāsā hūni brāmītā kho ju kṣārā cha—
 dā hāna nuvaśtu vānau haṭhṛūṣṣā mata 30 . 2
- 33 śsumñaha-dṛṣṭā dṛ—ṣṭā parikalpa samu
 ne jāta-raṅgā kū—laina rrīvāñi karā 3
- 34 abūtu vīrā atāye nāstā vina
 ttāna ju bhāvi samkalpa śsumñā biśśā 4
- 35 ne aśtā nāstā nāstā samu niśtā ttāna ne
 nāstā aśtā aśtū yuḍu yīndā karā 5

²⁴The Śrāvakayāna is as one kills a man utterly. The view of śūnyatā Fol. 219 would very easily lighten *klesas*. ²⁵One who is incurable on account of a false view is as one distracted by ophthalmia. His *samjñā* has become inactive due to pleasures dependent on *parikalpas*. ²⁶(If) his senses are restrained (or) powerless, a man becomes faint. The *asamjñin* has fallen: if a path should appear to him, he has gone. ²⁷The *samjñā* of space is like these *vikalpas*. Yet he is not *asamjñin*; his *samjñā* is merely inactive. ²⁸His own *vikalpas* are merely truth based on *samskāras*. Thus there is hypothesis but no *bhāva* there at all, ²⁹as when he paints a Yakṣa,* the painter himself is afraid; as when divine pleasures appear to a man in a dream, ³⁰as long as he does not wake up, all appear to him, all, (but) when he wakes up, no thing is found there. ³¹Mere *vikalpa* is the *ucchedasamjñā*, the *śāśvatasamjñā*, the whole path of salvation. ³²It is hypothesis, a dream, confusion, like lye in a wound. Examine these doctrines without hostility. ³³Even the view of śūnyatā is the *parikalpa* of a view. The natural colour is not at all to be removed with a stick. ³⁴With regard to what has not existed, what does not exist is apart from what has not been made. Therefore *bhāva* is all empty *samkalpas*. ³⁵The existent does not exist. The non-existent is merely non-existent. Therefore neither the non-existent (nor) the existent can really make the existent.

* Cf. 9. 19.

- Fol. 220^r
- | | |
|--|--------------------------|
| 36 abhāvā cättā | nairātma dharma ttāna |
| aysāta māta | nai dvīrā pūra duva . |
| 37 kho ttandrā cīyā | āchaina parstā huve' |
| ttu biśsu hiviyā . | cu buru däte hūnā hära 7 |
| 38 indriye nvāte | viśšeṣu nā rruste ttāna |
| cū hūnā uaiṣṣa brā—ta duta yāna samu 8 | |
| 39 raysāyanauri | hūsandā ssāni biśsu |
| hūnā paysendi | hūnā sā jsirja samu . |
| 40 cu ro vā brātā | sei' bodhi-cättā raysā |
| brrātā mahāyāni | tcamna rraṣtu däte . 40 |
| 41 hūnā ma pulsa | cu ne rro vā brātā |
| hve' ttederi mahāyāni | yāni mästä ssārā . 41 |

- Fol. 220^v
- | | |
|--|--------------------------|
| 42 kho āhya āṇā ka—ravīrai canda mura | |
| o vasumätt̄ svabhāvā—na hāde hamā . 42 | |
| 43 svabhāvā ttrāmā kho | ju hūnā nāstā hārā |
| vākalpa ttrāma kho | ju hūnā saindā hära 43 |
| 44 svabhāvā ttrāmā kho | ju cā'yā nāstā karā |
| kho cā'yā ttrāma | biśsā sarva-dharma sya 4 |
| 45 jaḍigya ūtca | ku ṣṭa vittarkīgya sya . |
| ttu buro väss̄esā cu | vara āyāre siye 5 |
| 46 ku sya harautta | ūtca puṣṣo pātā biśsā |
| väss̄esā ātāśāna | ātāśā ku ṣṭa . 46 |
| 47 ośā vāttarkā | kho yā suttāna hvīdā bā— |
| tu kuśsalā vāttarkā kho | yā ggulna hvīdā bā'tu 47 |

36 Thought is non-existent. Therefore the *dharma*s are without self. The mother is unborn: there are no sons, daughter, from her daughter. ³⁷It is like exhaustion: when a man escapes from illness, he appropriates all this, whatever things he has seen in a dream. ³⁸The senses are restrained: therefore he has lost their power of discrimination. The two Vehicles are like one in a dream (and) one awake, woken. ³⁹One full of elixir, lying asleep, recognizes everything in a dream: this is merely deception in the dream. ⁴⁰The savour of *bodhicitta* is like (that) of one woken up. The one awake belongs to the Mahāyāna, by which one has seen aright. ⁴¹Do not ask one in a dream, much rather a man awake. So much is the Mahāyāna a great, good Vehicle. ⁴²Birds as small as a sparrow in an egg or Vasumitra are nevertheless alike in nature (*svabhāva*). ⁴³*Svabhāva* is such: as in a dream, nothing exists. *Vikalpa* is such: as in a dream, things appear. ⁴⁴*Svabhāva* is such: as magic, it does not really exist. Like magic (or) a *hamsa*, such are all the *dharma*s. ⁴⁵The water of ignorance is where the *hamsa* of *vitarka* is. So much is discrimination: as *hamsas* are reflected there. ⁴⁶When the *hamsas* have flown away (and) all the water has completely subsided, where is there a discrimination between space and space? ⁴⁷Bad *vitarka* is just as one eats poison with vinegar. Good *vitarka* is just as one eats poison with molasses!

Fol. 223^r 12 samñī jsa āśsei'ñā sśiyā hätänai samu
ttäna ju ne daiyä rūva väñänä karä 2
13 däyäkä nästā kyä va ju dai tcei'mäna karä
ttussei uysänye jsa rraysä nästā ju varä . 3
14 ko va šä äya kye va rūva tcei'mäna ndai
åtma rro daiyä vä—no pracyänu hära 14
15 ku-ñi jsa ju nästā vño pracyänu härä
dyäkä ni byaude ttäna ttussei tcei'mä samu 5
16 pracyau tcei'mä ttä rro hamata pracyä ssai .
ttatvatu träma kho yä hüña daiyä hära .
17 cu-ñi jsa dasau päskala two tcei'mä samu härstai
ništä ne vā väna ttänu karä 17

Fol. 223^v 18 ko va ttyau äya dasau viro samu
nästā daßänu bhävänu hamtsatäta hama 8
19 ttäna ju ne ttyau tcei'mä ne vā handarä ttyau
tcei'mä ne byode hamatä här hā yä vätä 19
20 rüva ne indä ttäna cu ne ju byaude hä—
rä ce va ju upäta o jängä äya karä 20
21 pracya hväñindä se šä ttäru panate
kṣanänai üväša ttuvarä nästä hamatä 1
22 ahämätä štänä cu šä hamatä pracai hva—
tä hämä hämäte štänä hämätä iyä asamä 2
23 näruddha štäna hära hämemate jsa asama
ttäna ju upäta pracyau jsa ništä karä 23

CHAPTER 8

Chapter 8 consisted of 50 verses, of which 39 are extant. The chapter extended from fol. 222^r to 226^r. The first folio of the chapter, 222, with 8. 1-11, is the only one missing.

This chapter, like the preceding one, deals with the doctrine of *sūnyatā* 'emptiness', here especially in connexion with the teaching concerning *pratyayas* 'causes'.

¹²Blue, white, red is due merely to *saṃjñā*. Therefore, the *vijñāna* does not really see forms. ¹³A seer does not exist who can really see with his eye. He is void, empty of self. He does not exist there at all. ¹⁴If there were one who could see forms with his eye, his very self would see things without *pratyayas*. ¹⁵Since therefore a thing does not exist without *pratyayas*, there is no seer. Therefore the eye is merely empty. ¹⁶The eye is due to *pratyayas*. Even these *pratyayas* themselves also are really such things as one sees in a dream. ¹⁷Since therefore there are ten parts of which the eye alone consists, it does not really exist, not at any rate apart from these. ¹⁸If through these it should exist, there would merely be ten things. There is no equal union of ten substances. ¹⁹Therefore the eye is not due to them nor is another due to them. The eye itself does not exist. A thing has come into being for it.

²⁰Forms do not exist, because a thing does not exist of which there would really be origination or cessation. ²¹Of the *pratyayas* they teach: 'This has made that arise. There is an opportunity for it in a moment. Moreover, it does not itself exist.' ²²Since the *pratyaya* is itself said to be unoriginated, the originated, being originated, would be unlike (it). ²³Suppressed things are unlike (it) because of arising. Therefore, there is no origination at all due to *pratyayas*.

¹³ kyai altered in MS. to kyä.

¹⁶ hväñindä (cf. l. 21) altered in MS. to tcei'mä ttä rro.

For variant to 8. 12-23 see Appendix 1, p. 426. For variant to 8. 21-28 see Appendix 1, p. 427.

- Fol. 224^r
- | | | |
|----|----------------------|---------------------------|
| 24 | ahämäte ṣṭāni | häru upevīyä häru |
| | aysāta māta | ttye pūra vīro pharu 4 |
| 25 | näruddhā ṣṭānā häru | upevīyä häru |
| | muḍye rro merā | s̄sei pūra ysairo pharo 5 |
| 26 | hälysdi ne byaude | kṣaṇa-masai nāstā kṣaṇā |
| | hamtsa hämānde | vänau pracyānu hära 6 |
| 27 | ttäna ju upāta | härṣṭayä ništā häri |
| | kvi ne upāta | nai ju vā jiṅga karā 7 |
| 28 | trāma kho hūnā | o ttämärä rūva biśsā |
| | ttatvatu ništā vänau | aysmūna samu . 28 |
| 29 | aysmuī vāñānā | rūva chāya samu |
| | drravyāna härä nāstā | samu kho hūnā härä 9 |

- Fol. 224^v
- | | | |
|----|--------------------------|--------------------------|
| 30 | ttatvatu bäsśä rūva | hävī aysmū samä |
| | s̄sei rro sā hāde samu | nāma-mātā hvatā . 30 |
| 31 | nāstā ju härä hīskya | ne paṣṭāmata karā |
| | drravyāna hära ttatvatu | härṣṭayä ttusśā . 31 |
| 32 | ttrāmu kho pharu priya | tcalco ūce hära . |
| | kyai dau ysū bīysma | kṣuṣtu daiyä samu 32 |
| 33 | ne ju vara dai kṣustā | bīysma byode karā |
| | aysmuī vivāgä | ttandä dätte samu 33 |
| 34 | ttrāmu vinau arthā | sarva-dharma biśsā . |
| | ttatvatu härä nāstā | citta-mātra samu 34 |
| 35 | gguvyo' bajāṣṣa | tvī padī ništā . |
| | gguvo' kye jsa ju pyūṣḍa | o hamatā pyūṣḍa gguvā' 5 |

²⁴If, being unoriginated, a thing should produce a thing, an unborn mother—of her there would be many sons. ²⁵If, being suppressed, a thing should produce a thing, many sons would be born even from a dead mother. ²⁶There is no present even the length of a moment. There is no moment. Things would arise together without *pratyayas*. ²⁷Therefore, there is really no origination of a thing. Since it has no origination, it has no cessation at all. ²⁸All forms are such as a dream or partial blindness. Nothing really exists except by thought alone. ²⁹Forms are merely the shadow of thought, of the *vijñāna*. No thing exists objectively. A thing exists only as in a dream. ³⁰In reality all forms are merely one's own thought. Yet even this too is itself a mere name. ³¹There is no arrival of a thing at all, no setting out. Objectively, things are actually in reality empty. ³²Things are such as many Pretas on the edge of the water. One sees it merely as fire, as pus, as urine, as serum. ³³No fire, serum, urine really exists there. Such only does it appear as the *vipāka* of the mind. ³⁴So all the *dharma*s are without meaning. In reality a thing does not exist. They are mere thoughts. ³⁵Sounds are due to the ears. In this way, there does not exist in the ear that by which one would hear nor does the ear hear of itself.

For variant to 8. 21-28 see Appendix 1, p. 427.
For a Late Khotanese version of 8. 29-33 see Appendix 2, p. 448.

Fol. 225^r 36 haysge buśšāñi vīri ysuyañi vīrā biśā
 varju nā byode ce va ju ttäte butta hära 36
 37 sparśā ttarandarna vänau aysmūj jadā
 aysmū härṣṭāyā ne skutu yindā häru 7
 38 aysmū ttārā sūtros ttuśšau balysi hvate
 trāmu kho ātāsi ratnakūlu väta 38
 39 aysmū härṣṭāyā mahākālśava samu
 haṇḍaro haṇḍr väte nitcana ništā karā 9
 40 rūvī raysā ggandhā sparsā nāštā karā
 aysmū härṣṭāyā ne skutā yindā häru 40
 41 ttatva härṣṭāyā dharmā nāštā karā
 trāma kho samu hūnā vāno drravyā hära 41

Fol. 225^v 42 hūnā ne butte šätā ttuśšai hūnā samu .
 cīyā biyendā ne ju varata byaude hära 42
 43 trāmu jaḍina bäsśā dravya saindi hära
 nāštā hajuvattete jsa hära ttatvatu karā 43
 44 ttrāmu hajuvattātā kho dai cīyā hämäte .
 tvī väte dai maṇkyo vari jsānā paṭhute . 44
 45 härna ju härṣṭāyā jaḍi ništā karā .
 ttatvatu härṣṭāyā hajvattātā ku ṣte 5
 46 ttrāma kho hūni o cā'ya-närmäte häri
 ttämärā marica biśśā sarva-dharma samu 46
 47 vṛtte jsa sei ištā hajvī hāde hära
 arthāna kūśāñi cu vara sāri samu 47

³⁶(So) the nostrils with regard to smells, the tongue with regard to Fol. 225 tastes. There does not exist there that which would perceive these things.
³⁷Touch is due to the body. Without thought it is foolish. The mind cannot really touch a thing. ³⁸In the *Ratnakūṭa-sūtra* the Buddha has proclaimed the mind to be as empty as space: ³⁹The mind, Mahākāśyapa, is really only inside, within. It does not in fact exist without. ⁴⁰It does not really possess form, taste, smell, touch. The mind cannot really touch a thing.'

⁴¹In reality a *dharma* does not actually exist in fact. Things are without substance, such merely as a dream. ⁴²In a dream, one does not perceive 'This is merely an empty dream.' When one wakes up, a thing does not exist there. ⁴³So through ignorance do all things appear as objects. Through wisdom a thing does not actually exist really. ⁴⁴Wisdom is such as a fire: when it arose in it, it consumed the grate at once.*

⁴⁵Ignorance does not in fact really exist objectively. How then can wisdom really exist objectively? ⁴⁶All the *dharmas* are only such as a dream or a thing created by magic, partial blindness, a mirage.

⁴⁷This results from the teaching. But only the thing which is the principal point there must be sought out according to the meaning by a wise man.

For variant to fol. 225 see Appendix 1, p. 428.
 37c, d = 40c, d.

* Cf. 9. 16.

- Fol. 226^r
- | | | |
|----|--|---|
| 48 | cu mara sā īyu | cu ne sūtro balysā hvate |
| | mai ju ye nāsāte | sā mamā ārru biśšu 8 |
| 49 | cu mara sā īyu | kho rro mahāyāna hvatu |
| | mai ju ye hamjsā'te | apramānu yāde 49 |
| 50 | cūde sā ttye ārru | kyai ne butte hamatā . |
| | ne ju vara mamā ārru | ne vā balysā kari 50 II : |
| 1 | Siddham biśpađā namasāmā | balysu sarvārthasaddhu aggamjsu |
| | dharmaṇu paṇḍinu rraṣtu | sūtryau jsa hvāñāmā arthu 1 |
| 2 | ttathāggatta-ggarbhā dharmā-kāyā | eka-yānā parrīyā |
| | hāmāmata jinga hārāṇu | svabhāvāna ttatvatu śśunya 2 |
| 3 | samu kho ātāśi pāte—mindi pyaure ttrāmī klaiśa | ttathāggatta-ggarbhā vasutā hāde kho ātāśā hamraṣtu 3 |

- Fol. 226^v
- | | |
|---|---|
| 4 | dātīnai ttaramdari balysā—nu kho ātāśā hamamggā . |
| | samu kho purra āyāte ūca trāmu mara rūvāna dyāre |
| 5 | kalyānā ysīrrā kho ba—lysūstā ku na-ro kico vasu— |
| | śtā ttrāmu avaśārṣṭā yā—na samu vasutattete vässheśā |
| 6 | vasutā ātāśi kho balysū—stā ku na-ro kicau vasustā trā— |
| | ma avaśārṣṭā yāna samu vasutattete viśšeśā 6 |
| 7 | parrāta biśśā ttatvatu ggūta svabhāvina hiyā satva |
| | samu hivya syāmata kūra cu na-ro vajsā're parrīyū 7 |
| 8 | ātmo hivyāre kho striya pūra dai hūna aysamgga |
| | o ttarrā rrau vätā āska ggāma kṣīmjindo marico 8 |
| 9 | ttrāmu uysnora gyadīna avaysānda hära vätā ba— |
| | sta biśśā nā hära ttatvata sai—ndā samu kho hūsandai hūni 9 |

⁴⁸Whatever there may be here which the Buddha has not spoken in a ^{Fol. 226} *sūtra* one should not accept. That is all my fault. ⁴⁹Whatever there may be here that has also been spoken in the Mahāyāna one should not try to make unauthoritative. ⁵⁰Why? This is the fault of him who does not understand it himself. It is not my fault in that case nor is it really the Buddha's.

CHAPTER 9

This chapter consists of 28 verses, all extant, extending from fol. 226^r4 to 228^v1. It is the shortest chapter known.

The doctrine of *śūnyatā* is further discussed (cf. Chapters 7, 8), with reference to five things (9. 1-2): the *tathāgatagarbha* 'the *bodhi* germ', the *Dharmakāya* 'spiritual body', the *ekayāna* 'the unique Vehicle', deliverance, the origination and cessation of things (*utpāda-nirodha*).

¹Success. First of all, I worship the blameless Buddha Sarvārthasiddha. I proclaim the correct meaning according to the *sūtras* of five things: ²*tathāgatagarbha*, *Dharmakāya*, *ekayāna*, deliverance, the origination (and) cessation of things. These are by nature really empty. ³Just as the clouds darken the sky, so do *kleśas* (the *tathāgatagarbha*). But the *tathāgatagarbha* is always as pure as the sky. ⁴The Buddhas' *Dharmakāya* is like the sky. Just as the moon is reflected in water, so do (the Buddhas) appear here bodily. ⁵As *bodhi*, so is fine gold. If it is not yet completely pure, so are the remaining (two) Vehicles. The difference is merely one of purity. ⁶As *bodhi*, so is the pure sky. If it is not yet completely pure, so are the remaining Vehicles. The difference is merely one of purity. ⁷Beings, bound by their nature, have all been delivered, have really escaped. It is only their own false appearance if they do not yet behold deliverance. ⁸They appropriate a self as a barren woman sees sons in a dream, or as the thirsty, swift deer on the plain long for a mirage. ⁹So through ignorance beings are bound to unrecognized things. All things appear real to them just as a dream to one asleep.

- Fol. 227^r
- | | |
|--|---|
| 10 hämāmata jiṅga hārāṇu
vina kūre syemäte iñi . | samu kūre syemäte iñi . |
| 11 crrāmu hūsandā uysnora
ttrāmu ttäte uaiṣha jadina | hamata hārṣṭyā ne īndā 10
hūña hāra deindā väcättra |
| 12 kho ju ttämärā daiyā kye kā—sā o ttarrai rrau vātā ūtco
ttrāmu hāra virā abhā—va uysnora basta gyadina 2 | ttatvatu ju hāde ne īndā 1 |
| 13 ṣkaugye ttäte harbiśse trāme
kho ju cā'ya-nirmäto ništā | kho ye cā'ya-närmätu daiyi
paramārthā ttatvatu trāmā 3 |
| 14 anātma harbiśsā satva
paramārtha harbiśsā balyasa | nairātma harbiśsā dharma . |
| 15 svabhāvāna śunyā abhāvi
nai ye dātu yindā ne vātu | samu nāma-mātrā ssūnya 4
anāstani nāstī jiṅga . |
| | samu ye bvemäte jsa paysendā |

- Fol. 227^v
- | | |
|--|---|
| 16 sha ro hamata bvāmata trāma
samu kho dai cī pasūste | vari jsāna ttiyā ni byode
dai mānkyo jsāni pāthayā 6 |
| 17 cu ye klaiśa karma hāvīyā
kāmu buro hūstā nā bu—tte abhāvāna brāntā niruddha . | kho rro hūña klaiśyo karma |
| 18 klaiśa samu trāma kho māya
rma hūnā māñandu vivātu | māya samu trāma kho ka—
varāsāte samñā jađina 8 |
| 19 samu kho pīrākā pvai'ttā
trāmu uysnora avāyā | ttye yakṣa cu tvera pīde |
| 20 ttāna samñā-mātrai lovā
ttāna samñā-māttrā dharma | cu nā hāviñe samñē jsa ṣkaunda . |
| 21 ciyā sā samñā nihuśdā
nāhuta puśšo kleśa abhā—vu | hamatā hārṣṭyā ne īndā 20
biśśi kādāyāne jiyāre 1 |

For variant to 9. 11-18 see Appendix 1, p. 428.

For a Late Khotanese version of 9. 8-13, 14-28 see Appendix 2, pp. 448, 450.

¹⁰The origination (and) cessation of things is due merely to false appearance. Apart from false appearance, the *dharma*s themselves are not really there. ¹¹As sleeping beings see various things in a dream, so, through ignorance, they see these while awake. But they do not really exist. ¹²As one who has cataract sees partial blindness, or as a thirsty man sees water on a plain, so beings are through ignorance bound to non-existent things. ¹³These *samskāras* are all such as when one sees what is conjured up by magic. As what is conjured up by magic does not exist, so really is the *paramārtha*. ¹⁴All beings are selfless, without self all the *dharma*s. According to the *paramārtha*, all the Buddhas are mere names, empty. ¹⁵The non-existent is empty by nature. It is without beginning. It has no cessation. One cannot see it or hold it. One recognizes it only with perception. ¹⁶This perception also is itself such. Then at once it does not exist, just as when a fire flares up, it straightway burns up the fire's stand. ¹⁷Whatever *kleśas*, *karmas* one appropriates, they are like *karmas* due to *kleśas* in a dream. As long as one sleeps, one does not realize this. With its non-existence, confusion is destroyed. ¹⁸*Kleśas* are merely such as deception. Deception is merely such as *karmas*. Through ignorance, the imagination experiences *vipāka* like a dream. ¹⁹Just as a painter fears that Yakṣa whom he paints on a scroll,* so beings (fear) Apāya, things which have been created for them by their own imagination. ²⁰Therefore, the world is mere imagination. Therefore, the *samskāras* are mere imagination. Therefore, *dharma*s are mere imagination. They themselves do not really exist. ²¹When that imagination by which one recognizes a great element disappears, then *kleśas* have utterly disappeared to non-existence, all one's evil deeds disappear.

* Cf. 7. 29.

Fol. 228^r 22 varā ṣṭānā panye uysnorā ttathāggatta-ggarbhū paysendā
biśśā dharma-kāyāna balya dāse vīrī sāmuha daiyā 2
23 kṣanuvo biśśā kalpa ttuvā—stāndā gyasta balya ttṛ-adhva
panye kṣanā kṣettra ttṛ-adhva paniṇa paramāṇavo tranda 3
24 panye kṣanā caryo ttṛ-adhvo . pani gyastā balyā näjsaṣde
parrijāte ssō ssau balyi pharu anābhoggāna satva 4
25 nirvānā trāmu paysendi samu kho hūsandā bāysendā
ttāri dva yāna biysāṃgya kye mara stāsindā saṃtsera . 5
26 anāstani ahämäta dha—rma ahämäta jiṅga nā byode
hämämata jiṅga hära—nu samu paḍā sastu gyadīna
27 ttiyā ākṣütā dāyāna haru bāḍu harbiśśā vīrā
samu kho purra paniṇa nā—tāya o kho tcārā āyāna dāttā

Fol. 228^v 28 parrijāte satva dukhyo jsa kho rro hatāḍarāmjsya balya
panye kṣanā harbiśśā vīrī hamu bāḍu ggei'ssāta cakkru 28 II
1 Siddham namasimā harbāssā balya balysānu harbiśśā dā—
tu bāssā bodhisatva pyuvī—ru bodhi-saṃbārā padamgya 1
2 haudyo jsa pracyau hvā'ndā ba—lysūṣṭa aysmū ysaiye
tcohora ṣu pāta'jsa drra—ya dīra u pamjyau jsa panaṣte 2
3 ttathāggatta-ggarbhī ttīma bodhi-saṃbārai hoda
kṣāta' pārāmate mulysdā balysūṣṭā hamggaśśo ttanda . 3
4 vasutā ssārā buljsā-jserā hajvānu ysūṣkā utāri
vāstārī surai aggamsā dāna-pārāmata horā 4
5 ssūmbākā haṇ väte māstā biśśā hālā vasutā aggam—
jsi drrai padya uspurā rrāṣṭā balysūṣṭā vaska parāhā 5

Fol. 228^r 22 At once one recognizes the *tathāgatagarbha* of every being. One sees all the Buddhas everywhere bodily present with their *Dharmakāya*.²³ In moments, the *deva* Buddhas of the three times have conveyed (beings) across all the *kalpas*. In every moment they have crossed the fields of the three times, entered every atom.²⁴ In every moment every *deva* Buddha displays the career of the three times. A Buddha delivers one by one many beings without effort.²⁵ One so recognizes Nirvāṇa as when a sleeper wakes up. Those two Vehicles are the waking up of those who become weary here in *samsāra*.²⁶ Beginningless, unoriginated are the *dharmas*. Of the unoriginated there is no cessation. The origination (and) cessation of things seemed good before merely through ignorance.²⁷ Then he begins to appear at the same time before all, just as the moon appears in every river, or as a face appears in a mirror.²⁸ He rescues beings from woes just like the former Buddhas. At every moment he turned the Wheel at the same time before all.

CHAPTER 10

Chapter 10 consists of 35 verses, all extant, extending from fol. 228^v2 to fol. 231^r6.

This chapter deals with *bodhisambhāra* ‘the equipment of *bodhi*’, namely the six *pāramitās* ‘perfections’ and compassion. The six *pāramitās* are described (10. 4-9) and associated with the ten *bhūmis* ‘stages (of religious development)’ (10. 12-33). This section has much in common with the *Daśabhūmikasūtra*, ed. J. Rahder, Paris and Louvain, 1926. The parallel passages are summarized by Leumann, *Lehrgedicht*, pp. 126-7. See also Chapter 16.

¹Success. I worship all the Buddhas, the whole Law of the Buddhas, all the Bodhisattvas. May you listen to the description of *bodhisambhāra*.

²Through seven causes a man’s mind is born for *bodhi*. Four are powerful, three weak, and through five it is lost. ³The *tathāgatagarbha* is its seed. It has seven *bodhisambhāras*: the six *pāramitās*, compassion. Such is *bodhi* in summary.

⁴Pure, good, praiseworthy, agreeable to the wise, noble, expansive, clean, faultless is the *dānapāramitā*, giving. ⁵Always great in measure, in all directions pure, faultless, in three ways complete, true is moral restraint for *bodhi*.

Fol. 229^r 6 näṣaunda tsāṣṭa sahyāṃkyā hudanda uspurra styūda
 ggambhīra vasuta hamraṣṭo ksāndā-pārāmata māstā 6
 7 pāta'jsa kāde styūda bāhi—yu atā ttuvare māstā aggam—
 jsa . ggambhīra rraṣṭa hamraṣṭu vīrya-pārāmata śtāka . 7
 8 pṛratārastu bādāna rrāśa vasuta kāde tsāṣṭa utāra
 pāskālsta ārsta sañyau jsa dhyāna-pārāmata bvāña 9
 9 biśśā hālā harbāśśā biśśā ggambhīra vasuta anāśśā
 rraṣṭa dva padya utāra ham vīrā bvāmata mulysdā 10
 10 samtsārā cu pamjsa skandha arahanda haṭhthe tcohora
 pracyau jsa khadga-viṣṇā kṣyau pārāmyau balysa . 10
 11 haṣṭyo jsa buljsyo śūste pārāmate hvatā hvatā pamjsa
 samgrahāna varata kaśśā—re bodhi-sambāra hamālā 1

Fol. 229^v 12 pramudätto būmā paḍauysa samgrahā-vāstā paḍauysä
 sārāyanī tcūramā ṣṣa—dda dāna-pārāmato kaṣṭe 2
 13 śāta būmā samgraha draya mārggāṅga u pūhā . sā—
 rajā samai-prahāṇā śśila-pārāmato kaṣṭa 13
 14 prabhāṃkaro bhūmā mātra u mudditta sārāyaṇa drra—
 ya lakṣaṇānu dirśānu he—ttu ksāndā-pārāmato ṣṭāre 4
 15 ārciṣmata būmā ridi-pā—ta u vīryendriya vīrya-bodhyā—
 ngā samai-vyāyāmā vī—rya-pārāmato kaṣṭa 5
 16 pūha vā durjaya būmā smṛtti-samādindri pātco .
 smṛtti-bodhyāṅgā upekṣā pṛrasrabdhā pātco samādhi 6
 17 samai-smṛtā samai-samādhi samai-samākpā upekṣa
 dhyāna-pārāmato kaṣṭa ksāta ro smṛtā handare māste 7

⁸ śtāka altered in MS. to bvāña (Leumann).
¹⁴ mātra u for MS. u mātra.

For a Late Khotanese version of 10. 10 see Appendix 2, p. 452.

⁶Calm, contented, enduring, well-tamed, complete, firm, deep, pure is Fol. 229
 always the great *kṣāntipāramitā*. ⁷Very powerful, firm exceedingly,
 extremely great, flawless, deep, true, always necessary is the *vīrya-*
 pāramitā. ⁸To be exercised naturally at the proper time, the *dhyānapā-*
 ramitā should be understood as pure, very calm, noble, varied, equipped
 with *upāyas*. ⁹*Wisdom, compassion are always in all directions
 complete, entire, deep, pure, indestructible, true in two ways, noble.
¹⁰(As there are) the five *skandhas* in *samsāra*, (so are) the Arhats (and)
 the four truths; the Pratyekabuddhas with the *pratyayas*; the Buddhas
 with the six *pāramitās*. ¹¹Five *pāramitās* are each equipped with eight
 virtues. The *bodhisambhāras* fall there together in a group. ¹²In the
 pramuditā, the first *bhūmi*, the first *samgrahavastu*, the fourth *sārāyanī*,
 faith falls in the *dānapāramitā*. ¹³The second *bhūmi*: the *samgrahavastus*,
 the three *mārgāṅgas* and the fifth *samrañjana*, the *samyakprahāṇa* are
 included in the *śilapāramitā*. ¹⁴In the *prabhākari bhūmi*, *maitrā*, and
 muditā, the three *sārāyanas*, the *hetu* of the thirty *lakṣaṇas* are in the
 kṣāntipāramitā. ¹⁵The *arcīsmati-bhūmi*: the *rddhipādas* and the
 vīryendriya and *vīryabodhyāṅga*, the *samyagvyāyāma* are included
 in the *vīryapāramitā*. ¹⁶The fifth, the *durjayā-bhūmi*: the *smṛtiindriya*
 and the *smādhindriya*, then the *smṛtibodhyāṅga*, the *upekṣābodhyāṅga*,
 the *prasrabhibodhyāṅga*, then the *smādhi*, ¹⁷the *samyaksmr̥ti*, the
 samyaksamādhi, the *samyaksamākpā*, the *upekṣā* are included in the
 dhyānapāramitā. The six other great *smṛtis* also,

* Cf. 2. 189.

Fol. 230^r 18 abhimukha kṣei'ma būmā hodama dūraṇggama nāma
 smṛtyupasthāna tcohora prajñendri samyagdrṣṭā 18
 19 bodhyāṅga-dharmavācayā drraya parrīyinā śāma
 pratāsam̄bate śāstra-śā—hāne pamjsa pārāmate kṣei'mā
 20 kṣei'mo pārāmato kaṣṭa vāna upekṣendri mulśde śā bro-
 kyā yānyau dvyau jsa ham—bajṣya bvāmata hvīnde . 20
 21 dharma nairātma paysendā draya avaśārṣte būmi
 paniña pārāmato ka(ṣte) sañāna avaśārṣte pamjsa 1
 22 varā ṣṭāna ttīyā haṁbīdā kṣei'ma pārāmata mulysdā .
 pāškālsta yānyau dvyau jsa balysūstu hastamo butte 22
 23 samgrahā-vāstyō dvyau jsa . vaineyā nāste dvyau jsa .
 sārāyaṇa-dharmyau kṣatyau jsa vainaiyā vasuta hamändā 23

Fol. 230^v 24 pārāhāna harbiśśā māsta praṇāhāna yindā haṁbādu
 vasuta pariśuddha buddha-kṣe—tru māstu ggūttāro ysam̄thu 4
 25 lakṣaṇyau āysāta aṁgga vyāmjanjyau tcarṣuva vūḍa .
 utāra indriya bā'yā kṣāndā-pārāmata yindā .
 26 biśśā kire dāssāte māsta vaśrāmā byehāte aṅga
 drai asam̄khiya ni stāsti vīrya-pārāmate kāḍāna 6
 27 smṛte jsa biśśā dārañi bu—tte biśśā samāhāna samādhī
 nīvaraṇa jāndā abhijñyau dhyāna-pārāmate vīrā 27
 28 tcohora haṭhthe paysendā kṣei'mo pārāmato vīri .
 tcūryau jsa parśti viparyāsyau pāta' byehāte pamjsa . 28
 29 cī asādhāraṇo vīrā vaṣṭiyā bvāmato vīri
 pātco vari ṣṭāni paysendā tcohori handare haṭhthe 9

18 the *abhimukhi*, the sixth *bhūmi*, the seventh called *dūraṇgamā*, the Fol. 230
 four *smṛtyupasthānas*, the *prajñendriya*, the *samyagdrṣṭi*, 19 the
 bodhyāṅga-dharmavācaya, the three *vimokṣa-mukhas*, the *pratisam̄vidās*,
 the five *śāstra*-virtues belong to the sixth *pāramitā*. 20 Those included in
 the sixth *pāramitā* except for the *upekṣendriya* (and) for compassion,
 this is said to be the wisdom that can be shared even with the two
 Vehicles. 21 (If) one recognizes the *dharma*s as selfless, the three remain-
 ing *bhūmis* are included in each *pāramitā* (and) by an expedient the
 remaining five. 22 Then at once compassion, different from the two
 Vehicles, is fulfilled in the sixth *pāramitā*. He attains best *bodhi*.

23 With two *samgrahavastus* he takes on pupils. With two (more and)
 with the six *sārāyaṇadharma*s he makes pupils pure. 24 Through moral
 restraint, he can fulfil all the great *pranidhānas*. His birth will be in a
 pure, purified Buddha-field, in a great *gotra*. 25 The *kṣāntipāramitā*
 makes his members adorned with the *lakṣaṇas*, gleaming, covered with
 the (*anu*)*vyanjanas*, his senses noble, rays. 26 He accomplishes all the
 great acts, he obtains *vajra*-members. For three *asam̄khyeyas*, he does
 not weary because of the *vīryapāramitā*. 27 Through his memory, he
 understands all the *dhāraṇis*, all the *saṁādhānas*, *saṁādhīs*. Through
 the *abhijñās*, he destroys the *nīvaraṇas* in accordance with the
 dhyānapāramitā. 28 He recognizes the four truths in the sixth *pāramitā*.
 He escapes from the four *viparyāsas*. He obtains the five *balas*. 29 When
 he would remain in the unshared wisdom, then at once he recognizes
 four other truths.

21 kaṣṭe Leumann for MS. ka.

Fol. 231^r 30 haṣṭyau jsa parṣṭā viparyāsyau biṣṣā butte vimūha . tṛ—
 maṇḍala-śsuddhe paysendā dāna-pārāmato rraṣṭo 30
 31 tṛ-adhva indriya butte jsānu vīri panye uysnorā
 ttathāggatta-ggarbhū vajiṣde biṣṣo eka-yāni padamgyo 1
 32 samu anābhoggāna kīre panye kṣaṇā harbiṣṣā yīndā
 dasamo haṃberātē būmu daśyo pāta'nyau jsa haṃbuṣdā 2
 33 śśūramggamu butte samāhānu u vajropamu rrāśu
 dasau sañā darrau tcahora haṣṭuṣu dharma patārgya 3
 34 ṣātā asādhāraṇi jñānā tteri ānuśāmsa pharāka
 bodhi-saṃbāru hvataimā sūtryau jsa ttatvata rraṣṭo 4
 35 kye ṣātā batī arthāna sai—yā o rraysgä haṃggasšo vandā
 ttāri västāri hvāñādu kye satā vetā bvāre II 35 II

Fol. 231^v 1 Siddham mulysdā pārāmate mai—tra käde bodhi-cittā utārā
 daṣṭā sañī ma hāmā vaysñā ttāteñe ssāratete jsa hāysa 1
 2 biṣpaḍāka mulysdā aṣṭā balysūñavūysai hvandā
 biṣṣā satva vīrā hamamgga avachauda māstā utārā 2
 3 ttāna cu biṣṣā mulysde ṣānau—mā cu hā nei'hvastu yādāndā
 balysūñavūysā hatāro ka tto hastamo busta balysūstu
 4 kye ṣā ce marā hvām'duvo ysā—tā kvī mulysdā aysmya niṣti
 ṣṣai ne hve' hvindi ma pulsa . ko bodhisatyā pachīysda . 4
 5 mulysdā samu trāma kho mā—ta biṣye ssāratete satsera
 ttāna cu balysūñī ṣṣahāne biṣṣā māste mulṣde jsa ysātā 5
 6 avachauda mulysdā hamamgga kyai ne bri yande aysmūna
 hamamggai haṃ vite mulysdā kho rro ttu väte cī bri yande 6

³⁰He escapes from the eight *viparyāsas*. He perceives all the *vimokṣas*. Fol. 231
 He recognizes rightly the *trimaṇḍalaśuddhis* in the *dānapāramitā*. ³¹In a
 short time he perceives every being's senses of the three times. He sees
 the *tathāgatagarbha*, the whole manifestation of the *ekayāna*. ³²At every
 moment, he performs all acts without effort. He fulfils the tenth *bhūmi*.
 He enjoys the ten *balas*. ³³He realizes the *Sūramgamasamādhāna* and the
vajropama-experience, the ten *upāyas*, the four *vaiśāradyas*, the eighteen
āvenīkadharmas. ³⁴This is the unshared *jñāna*. So many are its *ānuśamsas*.
 I have rightly, truly described the *bodhisambhāra* according to the
sūtras. ³⁵May those who know the hundred Vedas proclaim it in detail
 to that man to whom this seems small in meaning or brief, small in
 compass.

CHAPTER 11

Chapter 11 consists of 77 verses, all extant, extending from fol. 231^v1 to 237^v
 Five topics are announced in verse 1: compassion, the *pāramitās* 'perfec-
 tions' *bodhicitta* 'thought directed to enlightenment', and the skilful *upāyas*
 'expedients'. These are then expounded: compassion (11.2-12) and *maitrā*
 'love' (11. 13-16), the *pāramitās* (11. 17-46), *bodhicitta* (11. 47-60), the skilful
upāyas (11. 61-77).

As pointed out by Leumann, the last section 11. 62-77, bears a close resemblance
 to the *Bhadracaryādeśanā* (Skt stanzas 1-16; Khotanese stanzas 4-21).
 On this text see also p. 3.

¹Success. Compassion, the *pāramitās*, *maitrā*, very noble *bodhicitta*,
 the skilful *upāyas*—may I not now be far away from this goodness.

²First of all for a Bodhisattva is compassion alike for all beings, un-
 hindered, great, noble, ³because it is all the favour of compassion that
 they have been able to overcome once as Bodhisattvas so that they have
 realized this best *bodhi*. ⁴Anyone who has been born among men who has
 no compassion in his mind is not called even a man. Do not ask whether
 he should be considered a Bodhisattva! ⁵Compassion is such as the
 mother of all goodness in *samsāra*, because all Buddha-virtues have been
 born from great compassion. ⁶Compassion is unhindered, equal. Com-
 passion is always equal for one who does not have love in his mind for
 one as also towards him when he does have love for one.

Fol. 232^v 7 utāra mulysdā biśśānu satvānu aysu dukha bājo
 śśūkā varā barāmā avā—yi ttāra balyśūstu bvāro 7
 8 käde mästā mu'ysdā sa hvīnde ko va aysu harbiśśā satva
 närvānu kīntha ttuvāyā hamatā hā ustamu trāme 8
 9 mulysde ālāmbanā satva . ce mara samtsera dukhautta .
 pamjsa gg<a>tā ku buro ni hī—skya paniña ggata storā dukhautta .
 10 narya käde kāraṇe store prriya käde ttarrā u kṣuta .
 ttāryaśūnyānā jaḍī mästā u śśūjiye puvai'ndi . 10
 11 ysare maraṇā āchai kāscē ttā mara dukha hvāṇduvo' mästa
 gyastānu stora cavana-dha—rma brāyo nuṣṭhurā gvāysā 1
 12 dukhī aysmūna maññānā kho ye pūra daiyā dukhautta
 cu sā dukhā ysāru vātā hvā'ndi ttuto balya mulśdu hvatāndā 2

Fol. 232^v 13 maitra aysmūna tta kā'ñu cu buro suha hvī'ya gyastūnā
 ttyau suhyau harbāssā satva ham vīri āmdu suhautta 13
 14 biśśā cāsta drūnā tsāta uspurrā nā indra arṅga .
 ne nā gvāysā brīna ne vā hamphau ci nā ysāstā suhotta 4
 15 vicitre nā mästā papāgye hamgargga āysātā ā're .
 suhyo biśśā āṇa ramindā nāstā ju ne satvā dukhottā 5
 16 dai bei' praharaṇa būta nai ne ttusse tsāraṇa īndā
 diśta tte nātā balyśūtā ce sā ce ttuto bhāvātē mātrot .
 17 kṣāta' pārāmate hvāṇdā panūdai biśśe carāñe .
 ttāna ku śśau carāte haḍā—yi varata kṣāta ttāre kaśśāre
 18 cu ye horā heḍā sā vara śśilā cu balyśūste hātāyi
 panūdai haḍai ttādārā horā—mā sī samvara-śśilā 18 II

⁷Noble is compassion: 'May I alone bear upon me the woes of all beings there in Apāya. May they realize *bodhi*.' ⁸This is called very great compassion: 'May I bring all beings to the city of Nirvāṇa. May I myself enter it last.' ⁹The object of compassion is beings who are woe-afflicted here in *samsāra*. There are five *gatis*. Wherever their arrival is, they are greatly distressed in every *gati*. ¹⁰In hell there are very severe torments. The Pretas are very thirsty and hungry. There is great ignorance among the animals, and they fear one another. ¹¹Old age, death, disease, anxieties, these are the great woes here among men. For the gods the *cavānadharmas* are terrible. Severe is the separation from loved ones. ¹²One should think in one's mind of woes as one sees one's sons woe-afflicted. What this woe is in a man's heart, this the Buddhas have called compassion.

¹³*Maitrā*: one should so contemplate with one's mind: whatever human, divine pleasures there are, may all beings always be blessed with these pleasures. ¹⁴They are all youthful, healthy, rich. Their senses, members are complete. There is for them no separation from a loved one nor union with one who is hated by them. They are blessed. ¹⁵Various great feasts, gatherings are prepared for them. They are all rejoicing in pleasures. There is not a being distressed among them. ¹⁶Fire, poison, missiles, Bhūtas cannot destroy them. *Bodhi* has been taken in the hand by anyone who meditates upon this *maitrā*.

¹⁷A man must practise all six *pāramitās* every day, because if one practises only one during a day, then those six fall. ¹⁸If one gives gifts, therein is *śila*. If for the sake of *bodhi* I give so much every day, this is *saṃvaraśila*.

9 ggatā for MS. ggätā.

For variant to 11. 13-24 see Appendix 1, p. 429.

Fol. 233^r 19 pajyandau vīrī ne ysurru yande vasutu aysmū dirysde
 cvī halcā crrāmu pajiyi šai kṣamottātā ne oysde 9
 20 hīvīna dastāna hedā nai ustamu hämäte nämānu
 šai karittātā u jānā cvī byātarje jsa hedā . 20
 21 šai hajvattātā se horā haṇtsa-vivātā samtsera .
 haurāna ye tsātā hämäte ästarni pārāmatā hori 1
 22 sśilinai haurä abhaya-dā—ni cu sāksāvatā vīrī pra—
 ysātā ggaurava mästā šai kṣamottātā pachiysde 12
 23 cu ye styūdu därysde parā—hu kau ni sśāksāvatā bvāñi
 šai karittātā sā jāni cvī ttā sśāksāvatā byāta 23
 24 cu ttu butte sei mamā tcerä . sei' mä härsṭayä ne tceru .
 tta tta parehāñi parähä sā hajvattātā dyāñia 4

Fol. 233^v 25 kṣamovi horä abhaya-dā—ni se aysu īmu ne oyse
 sahyandai sī vara virsā . sśilä cvī ysurre jsa pathamka 5
 26 ui' vasute därysde sā jāni nai vīrā aysmya oysä
 šai hajvattātā cu butte puñia kṣamottete jsa mästa 6
 27 värśā vätä horä sā kaštē ttarandarä kṣina paśśāña
 balysüste vaska bajiyä patätsai ni ju yane hisu 7
 28 kho hauna hvāñäte halci . ttai rro biśśu kīrina tceru .
 sī sśili kṣändä cu virsä sarva-satvānu hätäyä 8
 29 ümandä stāni tte kīre biśśä karittete jsa yindī
 bvemäte jsa yindä ttä kīre šai hajvattātā sā jāni 29
 30 jäyä puššo klaiśa paśśätä puššo bitandete sā horä .
 kṣamotā äste parehandai virśondä ttu kālu 30

¹⁹(If) one is not angry with a beggar, keeps one's mind pure whatever, Fol. 233 however he may beg from him, this is forbearance, (if) one is not angry. ²⁰(If) one gives with one's own hand (and) there arises no repentance to one afterwards, this is conscientiousness and *dhyāna*, if one gives it because of memory. ²¹This is wisdom: 'Giving is connected with *vipāka* in *samsāra*. Through giving one becomes rich. Giving is the beginning of *pāramitā*.'

²²A gift involving *śila* is the giving of security. Faith, great reverence with regard to the *śikṣāpadas*, this is regarded as forbearance. ²³If one holds firmly to moral restraint: 'Would that I may not infringe the *śikṣāpadas*', this is conscientiousness, this *dhyāna*, if one remembers these *śikṣāpadas*. ²⁴If one perceives this: 'This must I do; this I must not do at all; thus is restraint to be exercised', this is to be viewed as wisdom.

²⁵A gift involving forbearance is the gift of security: 'I am not angry today.' Therein is the *vīrya* of one who is tolerant. *Śila* is when one has restraint from anger. ²⁶(If) one keeps the senses pure, that is *dhyāna*, (if) one has no hatred, anger in the mind. This is wisdom when one perceives: 'There are great merits from forbearance.'

²⁷This gift is included in *vīrya*: 'The body is to be given up. May it be broken for the sake of *bodhi*, I abandon it. I do not grudge.' ²⁸As one says anything with his voice, so must he do everything in practice: this is *śila*. Forbearance is *vīrya* for the sake of all beings. ²⁹(If) while sleeping one performs all these acts with conscientiousness (or if) one performs these acts with knowledge, the latter is wisdom, the former *dhyāna*. ³⁰(If) in meditation one has completely given up *kleśas*, completely doubts, this is giving. At that time he remains forbearing, self-restraining, heroic.

²⁹ sśai altered in MS to šai.

For variant to 11. 13-24 see Appendix 1, p. 429.

Fol. 234^r 31 vara hajvattātā ku jāni tta tta sūtro vāśana hvīnde
 tta vā pārāmate pamjsa biśśā hajvatteta kaśsare 1
 32 tta hvate nāggārjuni ho—ri parāhā kṣāndā u vārsā
 jāna pārāmate pamjsa biśśā hajvatteta vahāṣte 2
 33 prajñā-pārāmatā vātā ṣṭā—nā dharma-dānīnai horā .
 sei hori hastamā hvīnde ttāna jso vara ttāri kaśsare 3
 34 cu buro grata hajvī kho tcerā ku tta yindā si vara ssilā .
 dharma biśśā vasva svabhāvu sai nvaśtāmata kṣāndā 34
 35 si varata virsā cu haspi—jsā vara bvāmata virā
 cu ttā dharma virā patārgya si varata jānā pachiyse .
 36 cu ye spāte bīdā bū' pada—śdā ciro balśa sā horā naśka—
 ndo bañāte ss̄ei sā horā cu vara jīye prahonā . 7

Fol. 234^v 37 satā haṣṭa tcīra balśa tsī—mā ttu buro pūlñā-pravāhā
 hārṣṭāyā vīri avaṣṭāndai si varata parāhā 37
 38 ku ye balyu daiyā vasu—śtā vara hva'ndi aysmū ttītā
 sai kṣamauttātā u vārsā cvi ṣtānā tvāṇḍanu jsāte 38
 39 jāni buddhānusmṛti jānā hajvattātā cu balyi .
 varā jsānā yande ss̄ahā—ne aysmūna byāta hamraṣtu .
 40 paśśātā-jīvātē āste aramñā si vari horā . 40
 pathiyā diryau karānyau jsa ss̄ūkā si vara ssilā .
 41 bāssā satva vīri maitra-cā—ttā kṣamottātī māstā . cu
 padā śāmu ustamu sā—mu brrātā si varā vārsā 1
 42 cvi byātarja tto diśo ośku ku ṣtāi pisai parstā si
 jānā māstā hajvattātā cu samtsāri puva'stā 42

³¹"There is wisdom where there is *dhyāna*", so is a verse proclaimed in Fol. 234
 the *sūtra*. Thus five *pāramitās* all fall under wisdom. ³²So spoke
 Nāgārjuna: 'Giving, moral restraint, *kṣānti* and *vīrya*, *dhyāna*, five
 pāramitās, are all included in wisdom.' ³³In the *prajñāpāramitā* is the
 giving which is Dharma-giving. This giving is said to be the best.
 Therefore those fall under it. ³⁴When one so performs whatever com-
 mands there are as they are to be performed by a wise man, therein is
 śila. 'All the *dharma*s are pure by nature',—this analysis is *kṣānti*. ³⁵The
 exertion therein for wisdom is *vīrya* therein, that for the *āveṇikā-*
*dharma*s is considered to be *dhyāna* therein.

³⁶When one scatters flowers, burns incense, a lamp at a *stūpa*, that is
 giving. If one makes a dam, that is giving, since clothing is worn out
 therein. ³⁷'One hundred and eight times will I go to the *stūpa*.' So far
 extends the stream of merit that even for one who does not in fact set
 out, this is moral restraint for him. ³⁸When one sees a Buddha, if then a
 man's mind becomes pure thereby, that is forbearance, and (it is) *vīrya*
 when he goes to honour him. ³⁹*Dhyāna* is *dhyāna* which is *buddhānusmṛti*.
 Wisdom is when one always at once recollects in one's mind the Buddha's
 virtues. ⁴⁰(If) one sits in a forest having given up life, therein is giving.
 (If) one has refrained from evil deeds, therein is *śila* alone. ⁴¹(If) he has
 maitrācitta towards all beings, he has great forbearance. If he is awake
 during the first watch, during the last watch, therein is *vīrya*. ⁴²If he
 has concentration continually in that direction in which his teacher has
 ordered, that is great *dhyāna*. It is wisdom if he has been terrified of
 samsāra.

Fol. 235^r 43 pāñdāvātīyā cu śśauggī cu ttārśāśūni heđā . o
 hamatā hvīđā cu marā prā—ṇā ttāna pāta'jsa hāmāro 3
 44 cvī khāysā ūśā pajāysā—ro dīvate harbiśśu ūśo
 ūśi horā ūśilā kho hvatu sū—tro pāñdāvātu padam̄gyo
 45 ūśai kṣāndā cu ju amanāvu o daiyā o vā pyūšde .
 biśśu kṣamātā vārśā ka batu byehāte biśśu sahyāte u dīru
 46 jāni āhāra-parikṣo biśśu byāta yande kho tceru
 ūśai hajvattātā cu butte ūśā rraṣṭa hastama jsīna 6
 47 kṣāta pārāmate biśśe ttū näjsađu varata kaśśare .
 ku ye ārañāni haspā—śtā o pāñdāvātāna jūtā 7
 48 ttāna bodhi-cittā pāta'jsa . hämāte cu ttāte carāte ha—
 mrraṣtu pārāmate mulśde jsa hām—tsa sarva-satvānu hātāyā .

Fol. 235^v 49 usāvātā satva hamraṣtu hā bodhi-cittu varālsto hi—
 vī ttāna hārṇa bodhi-cittā pāta'jsi hämāte bihīyu ,
 50 karā nā uskuśde aysmūna balysūñavūysai vīri
 prāñhāna māsta bañāte styūda bodhi-cittāna huṣtā 50
 51 ne ju ye karā hvāñāte ggām—jse ka ttye ggāmjsa ūśa īyā
 biśśi pramāni mahāyāni bodhi-cättāna huṣtā . 51
 52 handarye hvāñdā hāvū daiyā pajsamu buljse pyūšde .
 u ne ye hā yande are—tu bodhi-cittī ni panašte 1
 53 tcohaura ttātā satva kama jsa hvandi parehānu bihī—
 yu ttiye bodhi-cittā ni ttu—sše jsāte yāva odi balysūšte
 54 ci śrāvaka-yānī satvā ko ni hamatā štā štā balysūstā
 ce mahāyānā ggāmjsē hvā—ñite kye rro byūjāte satva 4

⁴³Whatever alms he gives to a wild beast, whatever to any animal or eats himself: 'Whatever living beings are here, may they become strong thereby'; ⁴⁴whatever food, strength he has: 'May the gods accept all my strength', this is giving, *śila*, as has been said in the *sūtra* in the description of alms-giving. ⁴⁵This is *kṣānti*, if whatever he either sees or hears that is unpleasant he endures it all. This is *viryā*, if he obtains little, yet endures all, even the bad. ⁴⁶There is *dhyāna*, if during the food-testing he remembers everything as it should be practised. This is wisdom: if he perceives that this is the true, best life.

⁴⁷In this way all the six *pāramitās* are included therein if one strives in an *āranyāyatana* or lives by the gift of alms. ⁴⁸*Bodhicitta* becomes strong thereby, if with compassion for the good of all beings one continually practises these *pāramitās*. ⁴⁹If one continually encourages beings towards *bodhicitta*, by this fact one's own *bodhicitta* becomes extremely strong. ⁵⁰If one does not at all rise up against a Bodhisattva in his mind, if one undertakes great, firm *prajñādhānas*, one grows in *bodhicitta*. ⁵¹If one does not at all speak of faults, even if he should have that fault, if all authority for one is the Mahāyāna, one grows in *bodhicitta*. ⁵²If one sees another man's blessing, hears of his honour, virtues, and one feels no envy, one's *bodhicitta* is not destroyed. ⁵³Four are those beings before whom a man must restrain himself extremely (so that) one's *bodhicitta* is not destroyed before *bodhi*: ⁵⁴a being of the Śrāvakayāna: 'Is *bodhi* of itself necessarily ours?'; one who finds faults in the Mahāyāna; and one who abuses beings;

Fol. 236^r 55 ce balśo hedā bilsamggānu hviđe o vā khiște ttāna parehā<ñ>u kho bei'ha o kho sūjsandai daina 55
 56 arete jsa ysurre jsa pare—hāñu hisu tharggā ne tcerā nai vīrā aysmya beri ne bodhi-cittā panašte 6
 57 ku bodhi-cittā ne ttusse jsāte kho hve' būmatā ssürā . cerā halci hämäte dukhottā ku jütā sarbite vātco 57
 58 ku bodhi-cittā pāta'jsi ka—rmyau hve' pittā avāyā biđi dukha sarbāte hāđe vā bodhi-cättāna pātco 8
 59 cī bodhi-cittā panašte kho ye jīvātu rrūyāte trāmu īndā avāssärstā amgga hārṣtāyi hāđe atāca 9
 60 jīvātāna hastaru raksā—ñi bodhi-cittā uysnorā ko bodhi-cittā ne āya ka ye jütā cvī vā kīrā 60

Fol. 236^v 61 daštā sañi tta tta hvañi hvāndi sei' pamja-maṇḍalu ṣtāni . drrai rrāyā ssīve hadāya puššo handara kīre paśāna 1
 62 namasimā harbiśā balysa dasau diše vīri tt̄-adhva sarvam̄na hastama ssāstāra ce ysamaśsandai trāṇa 2
 63 dātu namasimā mahā—yānu vasutu hastamu rra— ṣtu tcamna biśśā balysa tt̄—adhva balysūstu hastamo busta 3
 64 biśśā bodhisatva ce jsāni sarva-satvānu hātāyā balysūstu hastamo kūśindi ttā aysu namasimā biśśā 4
 65 ku ṣta balysa busta balysūstu ggei'ssätāndā dātā cakru paranārvāta ku ṣta nā ssarī—ra biśśā ttā aysu namasimā thāna
 66 ku ṣta mahāyāni dātā siyā ku vā pūstiya piđā kvī ye hvāñiyā ku vāsīti ttu diśo aysu namasimā 6

ssone who gives the Bhikṣusāṅgas at a *stūpa* food or drink. One must restrain oneself before him as before poison or a burning fire. ⁵⁶One must restrain oneself with regard to envy, to anger. Greed, torture are not to be practised. One must not bear malice in one's mind. Then *bodhicitta* does not perish. ⁵⁷Where *bodhicitta* is not destroyed, like a powerful, bold man, however much he becomes distressed, provided he lives, he will rise again. ⁵⁸Where *bodhicitta* is powerful, if through *karmas* a man falls into Apāya, bears woes, yet he will rise again by means of *bodhicitta*. ⁵⁹When *bodhicitta* perishes, it is such as when one loses one's life: the members are left but they are really useless. ⁶⁰A being should guard his *bodhicitta* better than his life. If one should have no *bodhicitta*, what good would it be to one if one lives?

⁶¹A skilful expedient is to be proclaimed as follows by a man—he being engaged in a *pañcamāṇḍala*—three times by night, by day.* Other activities are to be given up completely.

⁶²I worship all the Buddhas of the three times in the ten directions, the all-knowing best teachers who are the strongholds of the world. ⁶³I worship the Mahāyāna Law, pure, best, true, by which all the Buddhas of the three times realized best *bodhi*. ⁶⁴All the Bodhisattvas, who indeed for the welfare of all beings seek out best *bodhi*—all these I worship. ⁶⁵Wherever the Buddhas have realized *bodhi*, have turned the Wheel of the Law, have become *parinirvta*, wherever their relics are, all these places I worship. ⁶⁶Wherever the Mahāyāna Law has been learned, wherever it is written in a book, wherever one may proclaim it, wherever recite it, this region I worship.

55 parehāñu Leumann for MS. parehāyu.
 57 ttā in dukhottā added in small cursive.

* Cf. 22. 268, 270 (Leumann).

Fol. 237^r 67 ku ṣṭa ṣṭāna duṣkara kire balyśūste vaska yädāndi
 hori āstanna bodhisatva tto śsando aysu namasimā 7
 68 cu buro samṛtsera yädaimā mū ysamṛthu nuṣthura karma .
 klaiṣyau jsa baṣde mäṣṭa harbä—sse nā diṣämä vaysñā 68
 69 bodhisatvānu bodhi-cittu cu balyśūtu carindā .
 dukhyau samṛtsera parrjindī mäṣṭe mulṣde jsa satva 69
 70 ttā aysu armūvämä ttā—nu biṣṣā kuṣṣala-mūla biṣṣā—
 nu balyānu hastamo armū—vimā ba'ysūstu hamälā 70
 71 ājiṣämä mäṣṭa bodhisa—tva harbiṣṣā jsaunāte ṣṭānā
 mamā hona bvīru balyśūtu māra puṣṣo harbiṣṣā purrda 1
 72 ce na-ro dātīno cakkru ggei’—ssindā busta balyśūtu .
 mamā hona hvāñita dā—tu parrijāta harbiṣṣā satva 2

Fol. 237^v 73 kye ttā gyasta balya ce satva ne ne dāru dyāmato daindā
 mamā hona hañ väte diru mara rūva-kāyāna balya .
 74 cu mamā ājiṣāñe vīrā ttātañe armūtañe vīri dī—
 ūne jsa ttātāna namaskā—rāṇa puña mäṣṭa hāmānde 4
 75 ttā aysu puña harbiṣṣā nāse balyānu horimā bi—
 ssā cu buro balyānu puñyau kire harbiṣṣā ttyau jsa yanīru .
 76 cu mamā ttāna horina pā—tcu puña kuṣṣala-mūla hāmā—
 nde ttyau puñyau harbäṣṣā satva balyśūtu hastamo bvāru 6
 77 avaśṣā aysu hamatā ma dāru balyśūtu hastamo
 bvāne ttṛ-adhva harbiṣṣā kī—re balyāna kṣaṇā kṣaṇā dāssu 7
 pharsata ysambastā parste piḍe hañtsa pūrakā ysarku—
 Ina 1 (cursive) aśā'ri puñabhadrä hīvī cu kiḍā bryīcye ba'ysā

67 Wherever Bodhisattvas for the sake of *bodhi* have performed difficult Fol. 237
 tasks such as giving, this place I worship. 68 Whatever harsh deeds I have
 done in *samsāra* during this birth, whatever great evil deeds due to *klesas*,
 I now confess all of them. 69 The *bodhicitta* of the Bodhisattvas, who
 practise *bodhi*, out of great compassion deliver beings from woes in
samsāra. 70 I congratulate them all on all these roots of merit. I con-
 gratulate the Buddhas all together on their best *bodhi*. 71 I humbly
 beseech all the great Bodhisattvas. “Through my utterance, may you all
 realize *bodhi*. May you overcome all the Māras. 72 Those of you who do
 not yet turn the Wheel of the Law, having realized *bodhi*, may you
 through my utterance proclaim the Law, rescue all beings.” 73 Whatever
deva Buddhas there are whose appearance beings have not seen for a
 long time, through my utterance may these Buddhas always appear
 here with their *rūpakāya*. 74 Whatever great merits accrue for me as a
 result of my supplication, of this congratulation, through confession,
 through this worship, 75 all these merits I take, I give them all to the
 Buddhas. Whatever acts are possible for the Buddhas because of merits,
 may they do them all because of these. 76 Further, whatever merits,
kuṣalamālas, may accrue to me as a result of this gift, through these
 merits may all beings realize best *bodhi*. 77 May I myself surely ere long
 realize best *bodhi*. May I moment by moment accomplish all the Buddha-
 acts of the three times.’

The official Ysambasta with his son Ysarkula ordered (this) to be written.
 The Ācārya Puṇyabhadra owns what is greatly out of love for the
 Buddha.

- Fol. 238^r
- 1 Siddham ce yäde prañähā—nu se balysüstu bvāne .
numandräte satva aysū trāyämä bäsä . II 1
 - 2 pram̄māni dātā mahāyānā se rraṣṭā
balysä hvate harbässu ttāna byaude balysüstā 2
 - 3 ttye rro nāsāñi šā gratā tcamna balysüstā . tha—
tau hambidū puña mästa hämāre . 3
 - 4 prrañähānai harbiśśā sājindā kho yande
balysüste vaska u bi—śśā trāyāte satva 4
 - 5 pārāmate mulysdi satva-samgrahä hota
panye kṣaṇā huṣṭā kye ttū nāste parāhu .
 - 6 klaiśa nvānthāre u kādāyāne jyāre
buvāmati huṣṭā bodhisatvā ū ttīyā .

- Fol. 238^v
- 7 kāmā šätā hastamā gratā khvai vā nāste .
kama jsa nāsāñi cu buro vātcu parāhā 7
 - 8 ūei bodhisatva-samvara cai abvatu dṛysde .
ttandrāmä pīsai kū—śāñi ku nāste 8
 - 9 ttai hvāñau āysda ma (ya)nu bika mādāna
pāto' yā haraysā—ñi dasta amjalu tcera .
 - 10 ātamā mā uho jsa thu mamā samvara haura
bodhisattvānū tta ya—na balysa tā byautā 10
 - 11 ttye bodhisatvā . nvaśtāñi šā satvā .
ka ne balysāñā ggūtrā ṣṭakula-jserā hämāte 1
 - 12 ka ne vīraustā ne atā nuṣṭhurā ysu—
rrjā ne hīsa ne škālsā u nai ūsāthayau nāste 2

CHAPTER 12

This chapter consisted of 134 verses, of which 122 are extant. One folio only, 246, with 12. 97–108, is missing. The chapter extends from fol. 238 to fol. 249^{r2}.

Chapter 12 expounds the *sañvara* ‘moral restraint’ necessary for Bodhisattvas. Verses 1–39 describe the ceremony for formal undertaking of the *sañvara*. The instructor explains four major offences that cause loss of the *sañvara* (12. 39–49). The one undertaking the *sañvara* then expresses his intention to refrain from evil (12. 50–2), and the instructor lists 41 lesser offences, usually stating the circumstances attending guilt or innocence (53–132). The one undertaking the *sañvara* must continue to strive (133–4).

The whole of this chapter corresponds closely with Asaṅga’s *Bodhisattvabhūmi*, ed. Unrai Wogihara, Tokyo, 1930, pp. 152–80. The corresponding passages are summarized by Leumann, *Lehrgedicht*, pp. 368–84.

¹Success. One who has taken a vow: ‘May I realize *bodhi*’, has invited Fol. 238

beings: ‘I will save you all’, ²has the Mahāyāna Law as his authority: ‘The Buddha has proclaimed it all rightly.’ By him is *bodhi* realized

³He must also undertake this commandment, by which *bodhi* is quickly fulfilled and great merits accrue. ⁴All his vows succeed when he undertakes them for *bodhi* and he delivers all beings. ⁵The *pāramitās*, compassion, kindness to beings, power increases every moment for one who undertakes this *śila*. ⁶His *klesas* disappear and his evil deeds vanish. Then the wisdom of the Bodhisattva increases. ⁷What is that excellent commandment? How does one undertake it? From whom is it to be taken? Further, whatever is *śila*?

⁸This is the Bodhisattva-*sañvara*. One should seek out when one undertakes it such a teacher as keeps it unbroken. ⁹One should speak thus to him: ‘Protect me, beloved, gracious one.’ One should prostrate oneself at his feet. One should put one’s hands in the *anjali*-position: ¹⁰‘I have a desire from you: give me the *sañvara* for Bodhisattvas. So do. Buddha, I am devoted to you.’

¹¹This being is to be tested by that Bodhisattva (to see) whether the Buddha-community is not to become worthy of reproach, ¹²whether he is not hostile, whether he has no fierce anger, no greed, no pride and is not undertaking it with deceptive purposes.

⁷ kye ttā gyasta balysa ce satva (11. 73) altered in MS. to kāmā šätā hastamā gra-.
⁹ yanu Leumann for MS. nu.

Fol. 239^r 13 ssärkui jsa perre . sañina naunu pätäste
 yädä tā prañähä—nä tta pulsäni balysüsta .
 14 nasa ttū samvaru bißu vartti vätco .
 ma tā mahayänä nä pramänä stä pūra 4
 15 ka hā ttäña ggütro uairä iyä balysüña
 ttai hvañau panamü u' ssärku hañggalju 15
 16 ttäyä panamänä kye ttū samvaru näste
 ttu ssändau tsuño ku prratäbimbä balysi . 6
 17 khvai hauta tterburu varä äysäte perrä
 khvai hota tterburo vari pūsa yanäña 7
 18 khvei hota tteri ham—ggaljäni bilsamggä
 ce buro ttū samvaru väte stäre spyätyau jsa 8

Fol. 239^v 19 bū'na binäñina ämäsäña kho hotte
 drrainu ratanänu pajsamä tterburo tcera 9
 20 khvei hauta tterburo balysäne ssahâne
 aysmuna kā'ñe tterä brocī mulysdi 20
 21 satva väte tcera daso diße vätä balysa
 aysmuna ttitä ha—rbässä byäta yanäña 1
 22 käde sîravätä käde ssadda praysätä
 balysa väte tcera u ttu rro piso viri 22
 23 hävi ävyäñi u puña cu mamä hämäre
 ttätäna samvarina cu na-ro paðä hämäre 3
 24 pätci haraysäñu patäna drainu ratanänu
 pätci sásäñi samvari piso ttiyä 4

13 He must be well induced by an expedient to speak softly: 'Have you Fol. 239
 undertaken the vow', so must one ask, 'for *bodhi*? 14 Will you undertake
 the *samvara*? Moreover, will you practise it all? Let not the Mahayana
 not be your authority, son!'

15 If he should be suitable to this Buddha-community, one should
 speak thus to him: 'Arise and collect well your senses.'

16 Then the one who is undertaking this *samvara* should rise up (and)
 go to that place where there are images of the Buddha. 17 According to
 his ability he should be induced to adorn (them) there. According to
 his ability, so should he make offerings there. 18 According to his ability,
 so he should assemble the Bhikusanga, whoever have undertaken this
 samvara. With flowers, 19 incense, lute-music, goods, as he is able, so he
 should do honour to the Three Jewels. 20 According to his ability, so
 should he meditate in his mind on the Buddha-virtues. He should so
 greatly 21 show compassion towards beings. Then he should recollect in
 his mind all the Buddhas in the ten directions. 22 He should show great
 content, great faith, devotion toward the Buddhas and also toward his
 teacher. 23 'I must accumulate profit and merits, which accrue to me
 through this *samvara*, (but) which have not yet accrued before.' 24 Then
 he should prostrate himself before the Three Jewels. Afterwards, he
 should then ask his teacher for the *samvara*.

Fol. 240^r 25 hā yi nāśāñi śā ho bilsamggā vātco
 nyānarthi tcerā u panamāñvi ttīyā .
 26 bañā balysä ṣṭāñi śāśāñi se hora
 bodhisatvānu sam—varu piso pātco 6
 27 biśśā bodhisatva . ce vari ā're hañgrīya
 hvatā hvatā rro trāmī śāśāñi se hođa . 7
 28 ttye pīsai ttīyā aurāśāñi bilsamggā
 horāñi samvarā ttye o kho pariya 8
 29 kei bodhisatva-samggāna ūvāśu yanindā
 ttai hvañau pīsai ui' śśärku hañgalju . 9
 30 pyū' pūra aśtā tā prañihānā balysūsta
 kṣamātē balysūstā u ttū samvaru nāsa 30

Fol. 240^v 31 ttai hvañau aśtā mā . prañihānā balysūsta
 kṣamātē mā balysūstā u ttū samvaru nāse 1
 32 sājā ttuto śśākṣo . kho siyāndi ttṛ-adhva
 biśśā gyasta balysa . pañā prahujana ṣṭāna 2
 33 cu buro mara tceri ttiye samvarā vīrā
 biśśu tta yañi u cu ne tcerā īyi pathiśśā 33
 34 ttai hvañau ttīyā kye ttū samvaru nāste .
 biśśu pathisimā u cu mā tceri yanimā 4
 35 sājimā śśākṣo kho siyāndi ttṛ-adhva . bi—
 śśā bodhisatva kye ttū samvaru nāndā 35
 36 ttīyā panamāñu ce ttū samvaru hedā .
 bañā balysi ṣṭāñi hiñdvāñāna hauna 6

E 13
 25 Then he should make this utterance before the Bhikṣusāṅga. They Fol. 240
 should be informed, and then he should rise up. 26 Standing before the
 Buddha, he should then ask from his teacher: 'Give me the *samvara* for
 Bodhisattvas.' 27 He should also ask severally all the Bodhisattvas who
 are assembled there, thus: 'Give it to me.' 28 Then the teacher should be
 informed by the Bhikṣusāṅga: 'Should the *samvara* be given to him?
 Or how do you instruct?'

29 If they give permission to him from the Bodhisattva-assembly, his
 teacher should speak thus to him: 'Collect your senses well. 30 Listen,
 son: Do you have a *prañidhāna* towards *bodhi*? Does *bodhi* please you
 and do you undertake the *samvara*?' 31 He should speak thus: 'I have a
 prañidhāna toward *bodhi*. *Bodhi* pleases me, and I undertake the
 samvara.'

32 You should learn the *śikṣā* as all the *deva* Buddhas of the three
 times learned it once while still ordinary men. 33 You should so do every-
 thing that is to be practised here with regard to this *samvara*, and you
 should refrain from whatever should not be practised.'

34 Then the one who is undertaking the *samvara* should speak thus:
 'I will refrain from everything (forbidden), and I will do what I should
 practise. 35 I will learn the *śikṣā* as all the Bodhisattvas of the three times
 learned it when they undertook the *samvara*'

36 Then the one who is giving the *samvara* should rise up. Standing
 before a Buddha, he should, in Indian language,

Fol. 241^r 37 nyānartha tcera daso diše vätä balysa
 kho rro sūtro hvinde ce ttū samvara hedä 7
 38 nāsākä balysa bodhisatva kā'ñā
 satva vätä mulyasdi mä—stā tcera aysmūna 8
 39 cī ttū pisai . ārūśātu yindä
 ttai hvañau pūra tcoho—rä ttate hära mista 9
 40 tcamna nyauysäre bodhisatva payindä
 rrüyindä samvara härṣṭāyā ne tcera 40
 41 ka hāvā pajsamä kāḍāna händara nyaste
 uysānye buljäte šā paḍā pathamka 1
 42 sātu hisu yande ttatatu viro dātu
 kvī aštā häysdä cai pajättä ne hedä 2

Fol. 241^v 43 ysiro ysurru yande ku-ñ jsa hañdaru mīndä .
 dukheväte u ne ne kṣa---mätä auysde šā däddä 3
 44 kye mahāyānu dātu nyaste ne ysūṣde
 nei hvate stā balysi apramāñvī yande 4
 45 sāte tcūramä dharmä tcamna hämäte paramjsä
 biśśāñe śśāratete jsa balysüste jsa nyauṣtä 45
 46 ku ne nā käde ysirä—na aysmūna yanīyä
 kuī pātco nāste . hämäte trāmī pātco 6
 47 nai buvāñiyä u šśo ysamthvī drysde .
 odi balysüste . nai ne tātu bvindä 7
 48 kai bvāñiyä u pātcvī ne ne nāste
 o aysmū išsāte balysüste jsa ttiyä 8

Fol. 241^v ³⁷inform the Buddhas in the ten directions just as is prescribed in the *sūtra* for one who gives the *saṃvara*. ³⁸The one who is undertaking it should meditate on the Buddhas (and) Bodhisattvas, and he should show great compassion in mind toward beings. ³⁹When he can declare this to his teacher, then the (latter) should say to him: 'Son, these four great things ⁴⁰on account of which Bodhisattvas are overcome, fall, lose their *saṃvara* should by no means be done. ⁴¹If for the sake of blessing, honour, one despises others (but) honours oneself, this is the first abstention. ⁴²Secondly: (if) one is greedy with regard to possessions (or) the Law (and) does not give what someone begs from him even when he has it present. ⁴³(If) he harbours fierce anger (and) thereby harms another (or) distresses him and does not ask his forgiveness (but) is angry, that is the third (case). ⁴⁴One who despises, does not value the Mahāyāna Law (but) makes it unauthoritative, (saying): "The Buddha did not proclaim it"—⁴⁵this is the fourth (thing) by which one has become adverse to the Dharma (and) has sunk from all goodness, from *bodhi*. ⁴⁶If he does not do these with a very fierce mind, but if he again undertakes it, he will become so again. ⁴⁷(If) he should not harm it, and he keeps it throughout one birth until *bodhi*, not even for a while does he harm it. ⁴⁸If he should harm it and afterwards does not undertake it, or he then turns his mind back from *bodhi*,

Fol. 242^v 49 härṣṭāyā rrūyāte ttū samvāru trāmu samu
kho ju ye hvandaye pu—śśo kamalu patälttā 9
50 ttye tta hvañu ttiyā kye ttū samvāru nāste
īmu āstarnnau bi—śśu audā balysūste 50
51 aysu pathisimā hamatā kar ne yanimā
ne parimā härstei ka—rā u kari nā ggihā 1
52 karā ne buljimā u ne rro hā häme sīrä
ttānu vätä sājämā kye rro ttū gratu nāndā 2
53 pyū' ttätä rro vātcu . handara nyättara ārre
ma nā yanā u cītā nā yañi diša nā vātcu 53
54 cu tā tceru cīyā ne yañi u cu tā ne tcerā
cīyā yañi rrīmajsi sätä hämäte parāhu .

Fol. 242^v 55 drraiṇu ratanānu pajsamā tcerā ttī-kälä
tterā tcaramā brokyā kho ni ye hatärra namastā .
56 ttiyā anārrā nätca-ūnā hämäte
o yā uī' tsästu samähāna vistäte 6 .
57 kye pharu ātimäte käde ttagatu u bastä
varätä aysmūna asamduštä bilihū 7
58 ārragädä hämäte ka satvānu pracaina
āyimäte mulsde jsa ttäna härna anārrä 8
59 ka hväṣṭā daiyā . bodhisatvu balondu
nai pajsamu yindä ärru byehäte mästu 9
60 o dätu pyüsde o jäyäte äñä
o ku vā hūstā . ttiyā vātcu anārrä .

⁴⁹he in fact so loses the *samvara* as one completely cuts off a man's head.⁵⁰

⁵⁰Then the one who is undertaking the *samvara* should speak thus to him: 'From today on right up till *bodhi*, ⁵¹I will refrain (from evil). I myself will by no means do it. I will in fact by no means order it, and I will not assist it at all. ⁵²I will not honour it at all, and I will not become content with it either. I will learn from those who have also undertaken this commandment.'

⁵³'Listen, further, to these other lesser faults also. May you not commit them, and if you should commit them, may you confess them afterwards. ⁵⁴If you do not do what you should practise, and if you do what you should not practise, this will be tarnished *śila*.

⁵⁵1. One should show honour in the three times to the Three Jewels, so much at least that one worships them once. ⁵⁶Then is one guiltless: should one be unconscious or (if) one has quietly set his senses in meditation.

⁵⁷2. One who desires very much wealth and is bound in mind thereby, extremely discontented, ⁵⁸is guilty. If for the sake of beings he desires it through compassion, for this reason he is guiltless.

⁵⁹3. If he sees a superior, powerful Bodhisattva (but) does not honour him, he commits a great fault.⁶⁰ (If) he is either listening to the Law or meditating, or (if) on the other hand he is sleeping, then again he is guiltless.

Fol. 243^r 61 cī nämandraindä . u ysurre jsa hā ne jsāte
o škälšu yīndä ārru byehätä ttīyä 1
62 atā ttaudu bulysu u agapīnai hedä .
o yä pandāya pva'ñä ttīyä anārrä 2
63 ka ye bodhisatvā ratana hedä ne nāstā
nāsāñai dukhäta-m jsa ysera hamdāde 63
64 ttī anāvattä ku hve' māstā ce hedä .
numāni hämäte ustamu ihivī hedä .
65 cai ājīsāte dātu u nei hvāñāte dātu .
ysurre jsa o hīsañi diđete ku butte 65
66 ārragädä hämäte ttä marä parso hamgrīya
cai ne nāsāre . kui ne butte anārrä 6

Fol. 243^v 67 ka bodhisatvā . ośa-taraṇa uysno—
ra ysurre jsa naškaljä—te o mānāna nyaste 7
68 ārragädä hämäte ka ttāna härna pathištä
bašdye jsa ištä ttīyä vātcu anārrä
69 ka bodhisatvā . aysmū rakṣätä aušku
satvānu hastaru kho nā ſšāvā bāssä 9
70 ko ne mamā vīrā uskujāro uysnora
ne ne ju mamā prracai karä bašdā ūya 70
71 ttuvare ſšāvyau jsai nāsāñia vicittra
parigraha ttrāma cu ſšāvānu anāssä
72 satvānu kädäna tcamna satva hamdāde
nai upekṣāña du—khäta ysera uysnora 2

61⁴. When they invite him and through anger he does not go, or he is Fol. 243
proud, then he commits a fault. 62 (If) it is very hot, a long way, and one
impure is making the gift, or there is danger for him on the road, then
he is guiltless.
63⁵. If one gives jewels to a Bodhisattva but he does not accept them, (he
is guilty). He should take them: he will help the distressed (and)
afflicted with them. 64 He is then guiltless when the man who gives is
drunk: he will be sorry later (if) he gives what is not his own.
65⁶. If someone asks him for the Law and, although he knows it, he does
not proclaim the Law to him on account of anger or greed, wickedness,
66 he is guilty. If it is (the Bodhisattvas) gathered in assembly here who
do not accept him (or) if he does not know it, he is guiltless.
67⁷. If a Bodhisattva through anger drives away evil-doing beings or
through pride despises them, 68 he is guilty. If he refrains from this act
(and) turns back from sin, then again he is guiltless.
69⁸. If a Bodhisattva continually guards the minds of beings better than
all the Śrāvakas do for them—70 “Would that beings may not rise up
against me! May there be no sin at all because of me!”—71 from him
much rather than from the Śrāvakas should one accept various goods
such as cannot be accepted by the Śrāvakas. 72 (One should accept it) for
the sake of beings because by it one will help beings. One should not
neglect distressed, afflicted beings.

Fol. 244^r 73 ka vā kuhe yande bodhisatvā vicittre .
 nimitta hvāñate ggūnā cira yindā 73
 74 ttāna hārṇa kau mā pajsamā āyau hāvi
 ārragädā hāmāte mācchā-jīviyo jūtā .
 75 ka bodhisatvā ā—yidetu näjsašde .
 naškhamttā jamphāte uskūṣdā apracā 5
 76 ārragädā hāmāte ka khirājsa uysnaura
 bitanda yindā ttiyā vātco anārrā
 77 ka bodhisatvā . dṛṣṭu nāste parrīyu
 karā ne kūśānā kye balysūstā kṣamīyā 7
 78 ārragädā hāmāte haspāsānu hamraštu
 parrīyā vaska u pranāhāna balysūsta .

Fol. 244^v 79 ka bodhisatvā . ggamjso byehāte māstu .
 kvī vīrā satva u—skujāre pharāka . 9
 80 ne tto ggamjso pehāte satvānu pracaina
 ārragā^{dā} hāmāte u ku tta tcerā anārrā .
 81 cī bodhisatvā kāse yīndi uysnorā .
 ārragädā hāmāte cīyā lāstanu yīndā 1
 82 ku bodhisatvā ttu butte ttye tta saittā .
 aysvī auštāimā kṣamevāñī vātcu 2
 83 nai kṣamevīyā ārru byehātā ttīyā
 samu anāvattā kui jsa ttārtha khijindā 3
 84 kye bodhisatvu kṣamevīndā uysnora
 ārratādā hāmāte cītā ne nāste kṣamovu .

739. If, on the other hand, a Bodhisattva practises various deceptions, Fol. 244
 speaks of marks, makes minor marks visible ⁷⁴for this reason: "Would
 that I should have your honour and blessing," he is guilty, and he lives
 on a false livelihood.

750. If a Bodhisattva exhibits merriment, laughs, argues, jests without
 reason, ⁷⁶he is guilty. If he makes beings worried, perplexed, then again
 he is guiltless.

751. If a Bodhisattva adopts the view that one whom *bodhi* pleases does
 not have to seek out deliverance at all, ⁷⁸he is guilty. He should strive
 continually for deliverance and (make) *prajñdhānas* for *bodhi*.

7512. If a Bodhisattva commits a great fault so that many beings rise up
 against him ⁸⁰(and) he does not commit this fault for the sake of beings,
 he is guilty. And yet if it should be so done, he is guiltless.

8113. If a being abuses a Bodhisattva, he is guilty if he causes a quarrel.

8214. If the Bodhisattva realizes this: "It so appears to him: 'I have
 angered him'", he should then ask forgiveness. ⁸³Should he not ask him
 for forgiveness, then he commits a fault. He is guiltless only if heretics
 are confounded by him.

8415. If beings ask forgiveness of a Bodhisattva, he is guilty when he
 does not accept their plea for forgiveness.

80 ārragädā for MS. ārragātā.

Fol. 245^r 85 ka bodhisatvā ysurrgyä āste hamrašto
handarye vaska . sä *āragädä hamraštu 5
86 ka bodhisatvā parṣo nāste pharāko
vatħānu kādāna ne nyūjāmate kādāna 6
87 āragädä hämäte ku ttye kirā nā nāste
kau va parsāru dukhyau ttīyā anārrā . 7
88 ka bodhisatvā dīdete rrāsu hämäte abādā
hūstā āragädä hämä—te ku āchänai anārrā 8
89 samgganye yande bodhisatvā haphäre
āragädä hämäte dātā pulstā anārrā 9
90 ka bodhisatvā ūvāyā bādā väte
ne pulstā yoggu ārratädä hämäte kāde .

Fol. 245^v 91 anārrā ttīyā kai ne hyāñakā väte .
sūtrāna vātcu asamā näjsā'kä väte 1
92 ka bodhisatvā āstanna briye kāde
pamjsa nñhiyāndā nīvaraṇa ośa aysmū 2
93 u hā nähvarre āragädä hämäte
kāde anārrā ttī—yi kuī tta matā jyāre puššu 1
94 ku bodhisatvā jāna väte baittā kādā
satva passāte u jāna väte ramäte samu . 4
95 ārri mästā . ku-m jsa nīvara(na) puššo
dremäte pamjsa nai ju vara ārru kari 5
96 ka dīṣtu nāste ttuto bodhisatvā tta tta .
dātā ne pyū'vā'ñā stā ssāvānu hävī karā 6

85¹⁶. If a Bodhisattva is always angry towards another, he is always Fol. 245 guilty.

86¹⁷. If a Bodhisattva accepts a large retinue for the sake of service (and) not for the sake of teaching,⁸⁷ he is guilty. But if he does not accept their work (but thinks): "Would that they may escape from woes!" then he is guiltless.

88¹⁸. If a Bodhisattva comes under the power of indolence (and) sleeps at an improper time, he is guilty. But if he is ill, he is guiltless.

89¹⁹. (If) a Bodhisattva attends social gatherings (and) chatters, he is guilty. (If) he is inquiring about the Law, he is guiltless.

90²⁰. If a Bodhisattva at the time of instruction does not inquire about practice, he is very guilty.⁹¹ He is guiltless then if he has had no instructor, (or) again, if the expositor was not equal to the *sūtra*.

92²¹. If the five evil *nīvaraṇas* beginning with passion have greatly overcome a Bodhisattva's mind⁹³ and he longs for them, he is very guilty. He is guiltless then when his thought is thus: "They are disappearing completely."

94²². If a Bodhisattva is greatly attached to meditations, so that he neglects beings, and he rejoices in meditations alone,⁹⁵ he has a great fault. If by means of them he completely drives away the five *nīvaraṇas*, he has no fault at all in that case.

96²³. If a Bodhisattva adopts this view, thus: "The Law belonging to the Śrāvakas should not be listened to at all . . ."

* 85 āragädä for MS. ägärradä (Leumann).

Fol. 247^r 109 ārī mästä ka vā . alpichä väta ttärä
 buljsā-jsera a—nävattä ttäna 109
 110 ka bodhisatvä . astä ūvāśa tterä
 u hā ne jsäte ku ye dātu pyūṣde ssäru
 111 viräna ysurre jsa o skälśu yindi ttäna
 ārī anārrä kuī mästarä hāvā väte 1
 112 ka bodhisatvä . haysänandai štānu handa—
 ru štakulce yande dāta-hvāñandu hamatä 2
 113 ārī mästä a—nārrä ttiyä samu .
 dyaurai väta ttiyä štakule yande hañdaru 3
 114 ku bodhisatvä anandišsäte hvq'ndäna
 pušso kye ju puña yande ni ggitte ssärku käde 4

Fol. 247^v 115 kho bodhisatvä . ggihāñu hvam'dä puña .
 ārru anārru kui handari ggitte hve' 15
 116 ka bodhisatvä āchänau paššätä pušso
 u nai hañdäde āragädä hämäte käde .
 117 anārrä ttiyä ahotañä hamatä väte
 o yä yanindä vatħānu handara ssärä 7
 118 ka bodhisatvä ne pathamjäte ośa-taraṇa
 aušäna häräna uysnaura ārī kädä 8
 119 ku vätco iyä kye ni pathamjyä handarä
 o ku ne näsäre nai ju ārrä varä 9
 120 ka bodhisatvä atärañi yindä ttye
 ce bodhisatvä padä ssära vīri väta 20

E 13 ... ¹⁰⁹he has a great fault. If on the other hand he had little desire (and) Fol. 247 they were worthy of honour, he is guiltless on that account.

¹¹⁰30. If a Bodhisattva has such an opportunity and does not go where one hears the good Law, ¹¹¹through hostility (or) anger, or if he is (too) proud, he has a fault on that account. He is guiltless if his own profit was greater.

¹¹²31. If a Bodhisattva knowingly insults another who is himself proclaiming the Law, ¹¹³he has great guilt. Then only is he guiltless, when, being ill, he then insults another.

¹¹⁴32. When a Bodhisattva is completely indifferent with regard to a man who is acquiring merits (and) does not help him very well ¹¹⁵as a Bodhisattva should help with regard to a man's merits, there is a fault. There is no fault if another man helps him.

¹¹⁶33. If a Bodhisattva completely neglects a sick man and does not care for him, he is very guilty. ¹¹⁷He is guiltless then if he was himself incapable, or if others render good service to him.

¹¹⁸34. If a Bodhisattva does not restrain evil-doing beings from an evil thing, he has a great fault. ¹¹⁹If again there is another who would restrain them, or if they do not accept him, he has no fault in that case.

¹²⁰35. If a Bodhisattva is ungrateful to one who has been formerly kind to the Bodhisattva,

116-17 ārī ttiyä anārrä sañina ttätä pathiyu yindä häryau díryo jsa pušso ka bodhisatvä
 kāścānye hvandä puña kāśco ne (cf. 12. 121-2) altered in MS. to ka bodhisatvä ...
 o yä.

Fol. 248^r 121 ārri [t]t[i]y[ā]. anārrā sañina ttäte
 pathiyu yindi häryau dīryau jsa puşṣo 21
 122 ka bodhisatvā kāścānye hvā'ndā puñā
 kāśco ne jändā sañā—na ārragädā hämäte 2
 123 anārrā ttiyā kai ne jātu yindā puşṣo
 harbiśšo mato yande kho sūttärna samäte 3
 124 ka bodhisatvā parṣo pharu nāste nuva
 gratu nā ne hvatu yindā šā ārragädā hämäte 4
 125 ka ttāri gratā sondā bādā nāstā gratā .
 bādāna hvāñiyā nai ju ārrä hämäte 5
 126 ka ssärye hälai satvānu nvamde
 ne-m nā yindā ysurre jsa ārru byehäte ttiyā 6

Fol. 248^v 127 ssahāne pyūñjäte ttye ce pharu ssahāne
 arcte jsa ysurrē jsa ārru byehäte ttiyā 7
 128 ce n̄hiśśāñā . ce vātcā dañḍā tcerā
 ne nā n̄hiśśiyā u nā nā dañḍu yaniyā 8
 129 ārratädä hämäte ttiyā vātcu anārrā
 ku nā n̄hiśśiyā pathamjiyā nā vātco 9
 130 ka bodhisatvā . riddhā vātā hota vāta
 u nai näjsaşde ssadā—tai pva'i ttā ttāna . 130
 131 kye ssadda tcera . kye pathamjāñā ce vā
 pva'ñāna isāre ne aña trāstā hämäte .
 132 riddhā ne yande ārragädā hämäte kā—
 de ttiyā anārrā ku ne ne yuđu yande samu

121 then he has a fault. He is guiltless if by an expedient he can completely restrain them from evil deeds. Fol. 248

122 36. If a Bodhisattva does not by means of an expedient remove anxiety from a man anxious about his merits, he is guilty. 123 He is guiltless then if he cannot completely remove it (provided) he makes every thought as accords with the *sūtra*.

124 37. If a Bodhisattva accepts a large retinue behind him (but) cannot proclaim the commandment to them, he is guilty. 125 If this commandment has been agreed to but it is not time for the commandment, should he proclaim it in due time, he will have no fault.

126 38. If out of anger he does not conform to the wishes of beings from a good area, then he commits a fault.

127 39. (If) out of envy (or) anger he contests the virtues of one who has many virtues, then he commits a fault.

128 40. (If) he should not restrain and should not punish those who need to be restrained (or) who afterwards need to be punished, 129 he is guilty. Then again he is guiltless if he should restrain them (and) then prevent them.

129 41. If a Bodhisattva should have the power for miraculous deeds and (thinking): "The believer will be afraid because of it", does not display them 131 to those in whom faith should be induced, to those who are to be restrained, to those, on the other hand, who turn back through fear—(if for one who) cannot otherwise be delivered 132 he does not perform miraculous deeds, he is very guilty. Then he is guiltless if he simply cannot perform them.

Fol. 249^r 133 kye bodhisatvā . ttū samvaru nāste tta tta
 ttātā buro ārra cvī pathisānu käde 3
 134 šātā buro vātco cvī avaśā tceru biśsu .
 anārrā ttīyā ku nai uvo' tsāṣto väte 4 30 II
 1 Siddham namasimā harbiśā balya dasau diše virā ttī-a—
 dhva sarvañā hastama śāstā—ra kye ysamaśsandai trāṇa 1
 2 dātu namasimā mahāyā—nu vasutu hastamu rrašto .
 tcamna biśā balya tri-adhva balyśūstu hastamo busta . 2
 3 biśā bodhisatva kye jsāna sarva-satvānū hātāyā
 balyśūstu hastamo kūśindā ttā aysu namasimā vaysnā 3
 4 biśā ma vā ūyda yanīru ka aysu ttātē sūtryo yāna
 drraya pāskälstu yaniñi kho ni gyasta balya hvatāndā .

Fol. 249^v 5 kāmā ttātē yāna drraya sūtro mahāyāni sā hvāṣṭā
 prratyeka-yāni sā šātā yāni u didā śrāvaka-yāni . 5
 6 sā mahāyāni kye pīrmo biśānē śśāratete jsa māstā
 varā haspāśindā bodhisatva ku balyśūstu bvāre . 6
 7 kye māstā bāyātē satva hālsto balyśūstu varālsto .
 samu kho śśārā bārai māstā kinhālsto bāyātē hvām'du 7
 8 ku ṣta avalokiteśvarā āstanna badratapye y(s)āru
 maitraina hamptsa haspāśindā ku balyśūstu carāndā . 8
 9 ku ṣta ākāśaggarbhā u mā—nyuśrī ku ṣta rro hatādaru ba—
 lysā śśākyamuni carāte ba—lysūstu sei' mahāyāni sā hvāṣṭā .
 10 tcamna akṣubhyā armātāyā u vairocana balyśā .
 balyśūstu hastamo bustā tta rro handara harbiśā balya II

¹³³Whatever Bodhisattva so undertakes this *samvara*: “All these are ^{fol. 249} faults which one must greatly refrain from; ¹³⁴but this (*samvara*) is everything which one must necessarily do”, then he is guiltless if in his mind there is no contentment.’

CHAPTER 13

Chapter 13, with 160 extant verses, is the longest chapter to survive entire. It extends from fol. 249^r3 to fol. 262^v6. The last two folios are slightly damaged.

This chapter describes the three Vehicles of Buddhism, the Mahāyāna, the Pratyekabuddhayāna, and the Śrāvakayāna (13. 1-19). Eight comparisons from the *Praṇavayākaraṇasūtra* and the *Vinayaviniscayasūtra*, illustrating their different merits, are then given (13. 20-38). Details follow of the advantages of the Mahāyāna and the disadvantages of the Śrāvakayāna (13. 39-158).

¹Success. I worship all the Buddhas of the three times in the ten directions, the all-knowing best teachers who are the strongholds of the world. ²I worship the Mahāyāna Law, pure, best, right, by which all the Buddhas of the three times realized best *bodhi*. ³All the Bodhisattvas, who indeed for the good of all beings seek out best *bodhi*, I worship them all now. ⁴May they all protect me if I should deal separately with these three Vehicles according to the *sūtras* just as the *deva* Buddhas proclaimed them.

⁵What are these three Vehicles in the *sūtra*? The Mahāyāna is the chief one, the Pratyekayāna is the second Vehicle, and the third is the Śrāvakayāna. ⁶That is the Mahāyāna which is in the first place great because of every excellence. The Bodhisattvas exert themselves there so that they realize *bodhi*. ⁷(It is the Mahāyāna) which takes great beings to *bodhi*, just as a good large vehicle takes a man to a city; ⁸in which the thousand Bodhisattvas of the *bhadralakpa*, beginning with Avalokiteśvara, strive together with Maitreya, (and) in which they realize *bodhi*; ⁹in which Ākāśagarbha and Mañjuśrī, in which also the Buddha Śākyamuni once realized *bodhi*. This is the Mahāyāna, the chief (Vehicle), ¹⁰by which Akṣobhya, Amitāyus, and the Buddha Vairocana realized best *bodhi*, and so too did all the other Buddhas;

A variant to 13. 9-16 was published without photograph by S. Konow, *SPAW*, 1912, 1130-1.

Fol. 250^r 11 ku ṣṭa rro tto ustamu bvāre pharu bodhisatva balyṣūstu .
 12 ku ṣṭa daso būmā hvañāre vistarna kha ni ye paysendā 1
 12 kṣṭā' pārāmate mulysdā samantabhadṛ vāmūha
 13 ssūramggama māstā samāhāni u prañāhāna vicittra 12
 13 pṛrajñāpārāmata mahā—sandāvātā buddhavalamṣtsai .
 14 sūtrā ṣṭā mahāyānā u—tāri balyṣūni bārai māstā 1
 14 ttāri duva yāna ku uysno—ru hamatā parstā dukhyau jsa
 15 ku ṣṭa ssāriputra āstanna pharu parrāta ssāvā hatāro .
 15 ku ne ju pharu buljse māstā dīrāṇu tsūmata vanda
 16 ce ne duškara kire yādā—ndi ttāna hīnā śrāvaka-yāni .
 16 tcohora phārre abhiñi jāna kṛṣṇāyana yāva .
 vinai ātamā avidharmā ṣṭā hīnī śrāvaka-yāni .

Fol. 250^v 17 ne vara balyṣūste padamgya ssei varata nāma ne hvinde .
 17 crrāma prañāhāna bodhi-citti u pārāmate bhūnā . II 7
 18 kho ye haspāsāñu kho tceru kho ye thatau butte balyṣūstu .
 18 ne vara braṣṭāndi bodhisatva ttāna cu śrāvaka-yānā 8
 19 ṣā mahāyāña padamgya tta tta bodhisatvā carāñu .
 19 ttādārā ttātā yāna bihīyu draya ssūjātāna pāskälsta 9
 20 praśñātarāṇu sūtrū vi—ri tta hvate sarvañi balyā
 20 kho ju draya nitā ttāhvaindā hastā aśā sahā cā hamālä
 21 kho hastā nātā ttāhvaittā darroṇa trāyāte satva
 21 ttrāmu māñandu mahāyāni—na samtsāri ttāhvaindā . 21
 22 pratyeka-yānānā trāmu samu kho aśā nitā ttāhvaittā
 22 pharui käde khvihätā ūtca nai rrāsto yindi ttāhvastā 22

¹¹in which also many Bodhisattvas will in future thus realize *bodhi*; in Fol. 250 which the ten *bhūmis* are taught in detail so that one recognizes them, ¹²the six *pāramitās*, compassion, Samantabhadra's releases, the great *Śūramggama-samādhi* and the various *prañidhānas*, ¹³the *Prajñāpāramitā*, the *Mahāsañnipāta* (and) the *Buddhāvatansaka*-(-*sūtra*). This is the exalted Mahāyāna, the great Buddha-Vehicle.

¹⁴These are the other two Vehicles: (the Pratyekabuddhayāna) where a being escapes from woes by himself; (and the Śrāvakayāna) where many Śrāvakas, beginning with Śāriputra, were once delivered, ¹⁵where there are not many great virtues. (The latter is) the lesser career of the weak, who have not performed difficult tasks. Therefore is the Śrāvakayāna (called) 'Hina'. ¹⁶The four stages, the *abhijñās*, the *dhyānas* up to the *kṛtsnāyatanas*, the *Vinaya*, the *Agama* (and) *Abhidharma*: this is the Hina- (or) Śrāvaka-yāna. ¹⁷There is no exposition of *bodhi* there. Not mentioned there is even the name of what are the *prañidhānas* (or) *bodhicitta* and the *pāramitās* (or) the *bhūmis*; ¹⁸how one should strive, how one should act so that one quickly realizes *bodhi*. The Bodhisattvas have not inquired there, because it is the Śrāvakayāna.

¹⁹There is this exposition in the Mahāyāna: 'Thus must a Bodhisattva act'. So extremely different are these three Vehicles from one another.

²⁰In the *Praśnavyākaranasūtra*, so did the all-knowing Buddha speak:
 1. 'Just as these three, the elephant, the horse, (and) the hare cross a river together—²¹as the elephant crosses the river (and) delivers beings with courage, likewise with the Mahāyāna they cross (the river of) *samsāra*; ²²so with the Pratyekayāna it is just as a horse crosses a river: the water is very greatly disturbed by him, (and) he cannot cross it in a straight line;

Fol. 251^r 23 sahe ju kari ūce ne bu—tte ceri baysga nai bunu .
skote nāvuñi hämäte na—randi trāmu samu śrāvaka-yāni
24 pātcu hvate augamo māśtu ttāna hamāñia sūttāro balyā ‘
kho ju draya hvāndi barāru kinthälsto bārā draya 4
25 ssau hasta-bārai āya sātā ju aśā-bārai āya
dāddā ju khara-bārai āya hamāñia kinthälsto barāre .
26 hastā māñandā mahāyānā u kharā śrāvaka-yāni .
prattyeka-yāni kho aśā bāde u nirvānā kho kaṇṭha . 6
27 kho ye ggamggo nitā ttātsaiyi māstā no pharu kāde hva'ndi .
ttrāmu māñandu mahāyā—ni kho no ggamgga kho klaiśa . 27
28 kho ju ysāyśino dālysu hve' bañite bendī nāttā .
ttāna ggamggo nitā ttātsaiyi ttrāmu samu śrāvaka-yāni 1

Fol. 251^v 29 kyerā balyā ssāvā rrīye kyeri hastarā biśsāna padīna
ttāra hastari dātā mahāyā—ni kho biśsā śrāvaka-yāni 9
30 kyeri rrviyā ggūtrā utāri tteri mahāyāni utāri .
ttāna cu ttāna ggūtriṇa balya balyasūstu hastama busta 30
31 kho ju hārnā ggūtrā biśsānu ssāvānu ggūttārā ttrāmā .
kvī darro hāruvi hvā'ndi ko tta kei' rrūsti yanimā . 31
32 ttāna ni ttāna ggūttāru ysātā nai māstā rrviye padamje .
trāmu māñandina mulysgā ssāvānu aysmū hīni 32
33 vinayaviniścayo sūttro tta hvate balyā cu ggaja-ggaṇḍā—
nu pāsā ttu kharā karā pāsu ne buđu yindā ttāna cu duśpā vaṇḍā
34 trāmu māñandā mahāyāni kho ggaja-ggaṇḍānu pāsā kharā .
bataku vindākā pāsā trā—mu samu śrāvaka-yāni . 4

23 the hare does not know at all concerning the water how deep it is, Fol. 251
(and) he does not touch its bottom; for him, being not without merit, it
is possible to get out; just so is the Śrāvakayāna.’

²⁴Afterwards, in the same sūtra, the Buddha spoke of a great com-
parison:

2. ‘Just as three men ride to a city—the three riders—²⁵one might be
an elephant-rider, the second might be a horse-rider, the third might be
an ass-rider—ride to the same city; ²⁶the Mahāyāna is like the elephant
and the Śrāvakayāna like the ass; the Pratyekayāna is as the horse is
ridden; and Nirvāṇa is like the city.

²⁷3. ‘As one crosses the river Gaṅgā—great is the ship (and) very many
are the men—likewise the Mahāyāna is like the ship, the Gaṅgā like
kleśas. ²⁸As a man binds a raft of reeds, sits on it (and) by it crosses the
river Gaṅgā, just so is the Śrāvakayāna.

²⁹4. ‘As much as the Buddha has excelled the Śrāvakas, how much better
he is in every way, so much better is the Mahāyāna Law than the whole
Śrāvakayāna.

³⁰5. ‘As noble as the royal class, so noble is the Mahāyāna, because
Buddhas from this class have realized best bodhi. ³¹Just as the merchant
class, so is the class of all the Śrāvakas. If a merchant man had the
courage, would that he should think thus: “I will act royally.” ³²For this
reason he was not born in that class: he has not the great, royal customs.
Like such a one, the intelligence of the Śrāvakas is limited, inferior.’

³³In the Vinayaviniścayasūtra, so spoke the Buddha:

6. ‘As far as the load of fine elephants is concerned, an ass cannot carry
this load at all because it is weak, small. ³⁴Similarly, the Mahāyāna is
like the load of fine elephants. The ass’s load is small, limited. So only
is the Śrāvakayāna.

Fol. 252^r 35 cu svarṇā hota pāṣā'ñi ggā—mā uysgani trāma ni īndā .
 cu saruai oñā bajāśṣā rrūvāsā trāmu ne hotte 5
 36 cu mahāyāñā karīttātā māstā bvāmata mulysdi .
 trāmu māñandu nā hotāre ttu hāru ṣṣāvā biśsu 36
 37 tterā mahāyāñā vasutā brūnāte bañā śrāvaka-yā—
 ni samu kho urmaysde śrā—vaka-yāni kho khārjūrai rruštā
 38 ttāte sūttro autame pharu ṣṭāre cu ttye māstā viśsesā .
 cu mahāyāñā māstā yā—ni hīni śrāvaka-yāñā 8
 39 ttu aysu tto hvāñimā va—ysñā kho buro mamā sūtryau pyūṣṭo
 parñjsa sate harñggaśśu dharma vina mahāyāñā nā īndi 9
 40 śye tcaramu śrāvaka-yāñō hārṣṭayā vāśana niśtā .
 ttāna hīni śrāvaka-yāñā cu-m̄ jsa ttāte vāśane vāro 40

Fol. 252^v 41 hoda ttāte pracya sūttro . kho bodhi-cittā upāta .
 ssau niśtā śrāvaka-yāñō tta tta bodhi-cittā upāta 41
 42 tcūryau jsa pracyau vātco puṣṣo bodhi-cittā panašte .
 tcūryau jsa kari ni panašte ttu ye ratnakūlāna butte 2
 43 dasau prañihāna kho da—śabhūmya vistarna hvañāre
 daśśānu būmānu padamgya ṣā ju karā ātamo niśtā 43
 44 dasau pārāmate ssau pārāmata ṣṣai ātamo ni—
 stā käde mahākaruṇa u—tāra biśsā satva vīri harñamgga
 45 drrai asam̄khiya karīttātā cu kari ṣṣāvai niśtā . ṣṣā—
 vānu ttanda karīttātā se ko parsi dukhyo jsa 45
 46 dasau ttāte vaśahe bodhisā—tvā buddhavalāt̄siya hvīnde
 ss̄o tcaramu ṣṣāvai niśtā tti—na hīni śrāvaka-yāñā 6

357. 'The swift vulture does not have such power, strength, as the eagle. Fol. 252
 The jackal is not capable of such strength of voice as the lion's.³⁶ As far
 as the energy in the Mahāyāna is concerned, the great insight, (and)
 compassion, the Śrāvakas are similarly not capable of all this thing.

378. 'So pure does the Mahāyāna shine in connexion with the
 Śrāvakayāna as the sun. The Śrāvakayāna gleams (only) as silver.'

³⁸These many comparisons are in the *sūtra*. What is the great distinction in it? The Mahāyāna is a great Vehicle, the Śrāvakayāna an inferior one.

³⁹I will now so relate this as I have heard it from the *sūtras*. The five hundred *dharma*s in all do not exist apart from the Mahāyāna. ⁴⁰In the Śrāvakayāna, there is in fact no mention even of one. Therefore is the Śrāvakayāna inferior since these statements are absent from it.

⁴¹Seven are those causes in the *sūtra* so that the arising of *bodhicitta* is possible. There is not one in the Śrāvakayāna (saying): 'Thus is the arising of *bodhicitta*'. ⁴²For four reasons, moreover, does *bodhicitta* completely disappear. For four reasons it does not disappear at all. This one perceives from the *Ratnakūṭasūtra*. ⁴³The ten *prañidhānas* as they are described in detail in the *Daśabhūmikasūtra*, (and) the description of the ten *bhūmis*, this is not found at all in the *Āgama*. ⁴⁴There are ten *pāramitās*. There is not even one *pāramitā* in the *Āgama*. Very noble is great compassion alike toward all beings. ⁴⁵For three *asam̄khyeyas* (lasts) their exertion, which is not at all true of the Śrāvaka's. So great only is the exertion of the Śrāvakas: 'Would that I may escape from woes!' ⁴⁶'Ten are the *vaśitās* of a Bodhisattva', it is said in the *Buddhāvatamsakasūtra*. A Śrāvaka does not have even one. Therefore is the Śrāvakayāna inferior.

35 uysguni altered in MS. to uysgani (Leumann).

37 bañā altered in MS. to bañā.

46 na in ttina was at first forgotten, then hī was erased and na written over it.

Fol. 253^r 47 āstanna samantabhadṛ sa—tā haṣṭa māsta vimūha .
 sudhani alysānai braṣte . ssau tcaramu ṣṣāvai niśtā 7
 48 satā haṣṭa māsta samāhā—na prajñāpārāmato vīri
 ṣṣūramggama hvāṣṭa biṣṣānu cu ṣṣāvā kari ne bvāre 8
 49 satā dhāraṇī māstā balondi samu bodhisatva buvāre .
 dasau sañā daṣṭa utāra bodhisatvānu upāya 9
 50 anutpattiye kṣānde ā—stanna nau ro ṣṣai handare kṣāndi
 cu ṣṣāvā karā ni bvāre samu bodhisatva buvāre 50
 51 ṣṣiye ṣṣāye rro ttīye samā—hāne kṣānde dhāraṇe bhūme
 kho syata ggamgye nātāyi hvatā hvatā ni ttārā parvāri 1
 52 kho dite divamggaru balyu meghi hā upala haraste
 vari ṣṭāni biṣṣi jāta kraiśa ṣāte mahāyāni utāri 2

Fol. 253^v 53 di bodhi-banhyi jita kraiśa ku sā vāśana hvīnde ṣātā
 hini śrāvaka-yānā batu balyu gvāru bvāre 3
 54 rre ṣṣu ṣṣādūtani hamtsa . pūrātā māye jsa ṣṣātā
 vara bodhisatvā upāta ṣātā hīnā śrāvaka-yāni .
 55 ṣṣātā hastaṣṣai rūvu vīrā bodhisatvā vari dyāñātē ysam—
 thu hūtātā ṣṣāna rrīṇa tsāṣṭo ne vara rre vāte ttīyā
 56 ko yā hvī'yā ttarandarā vā—tāya . ysātā vya ne samu tta dā—
 stu khvai ṣṣakrā dastāna skvaiya gyasta ttārā hvam'du vaśāre 6
 57 biṣṣā māstā bustā ṣṣahāne cu rro sājā ttīyā ṣṣahāne
 ṣṣāvānu hāde tta sastu pisaina siye ṣṣahāne 7
 58 ggaupye jsai rāhulā pūri pālīka-putra rro kṣaṣṭā .
 ṣātā sūtrā śrāvaka-yānu ṣṣai rro vāta briyā ttīyā 8

⁴⁷Prince Sudhana inquired about a hundred and eight great *vimokṣas*, Fol. 253 beginning with those of Samantabhadra. A Śrāvaka does not have even one. ⁴⁸In the *Prajñāpāramitā*, there are a hundred and eight great *samādhis*. The greatest of all is the *Sūramgama*. None of this do the Śrāvakas know. ⁴⁹A hundred great, powerful *dhāraṇīs* only the Bodhisattvas know. The Bodhisattvas have ten noble, skilful expedients, *upāyas*. ⁵⁰The *kṣāntis*, beginning with the *anutpattikakṣānti*, and nine other *kṣāntis* also, which the Śrāvakas do not know at all, only the Bodhisattvas know. ⁵¹For every single *samādhi*, *kṣānti*, *dhāraṇī*, *bhūmi*, (is) like the sand of the river Gāṅgā, so great is the appendix to each of them severally.

⁵²1. 'When *Megha saw the Buddha Dipamkara, he scattered lotuses before him (and) at once all his *kleśas* ceased.' This is the exalted Mahāyāna.

⁵³'His *kleśas* ceased under the *bodhi*-tree.' Where that version is proclaimed, that is the inferior Śrāvakayāna. They little understand the Buddha's meaning.

⁵⁴2. 'King Śuddhodana lay down alone with Māyā. There was the origin of the Bodhisattva.' That is the inferior Śrāvakayāna.

⁵⁵'In the form of a white elephant-foal did the Bodhisattva reveal his birth there. The queen, lying down, slept peacefully. The king was not there then. ⁵⁶As if the Buddha would have had a human body (and) been born! Did it not merely appear thus? How would Śakra touch him with his hand? So much do the gods shrink from man.'

⁵⁷3. Having perceived all the great virtues, what virtues would he then learn? But it has seemed thus to the Śrāvakas: 'He learned the virtues from a teacher.'

⁵⁸4. 'From Gopikā he had a son (called) Rāhula, and he had sixty concubine-sons too.' This *sūtra* is in the Śrāvakayāna. He even had love then!

* Cf. *Mahāvastu*, i. 238 (Leumann).

† Cf. E. Leumann, *Nebenstücke*, pp. 171-2.

Fol. 254^r 59 cakkravartti rrundi ysāru pūra hamye ṣṣive ysiyāre
 ni biśā brītye jsa hāmāre prrāñāhānyau ysyāre handāri .
 60 ttrāmu māñamdu balysi rā—hulā prāñihānyau pūri
 ttāna hārṇa pūri nijsaṣte ku ni uspurrā amgyo saimā 60
 61 cu nalsutā duskara-cāryo kṣei' sali carāte tta pyūṣṭo .
 balysu vara kālśavu hatā—ro trāmu hvate ysiru salāvu 1
 62 sāte śrāvaka-yāno tta hvinde kho vā balyūśtu buvī—
 ya tteri naysdā ātā balysū—ste sā rro kuśala karmapaha bvāñā
 63 ttāna mahāyāña tta hvinde cu carye duskara-cāryo .
 ttirthānu kādāna u nai ne karma vita īndā ttu kālu 3
 64 cvi vaska yaksyau harṇtsa rakṣaysyau nāgāyau harṇtsa
 kāde māste hiñie jsa māri vicitryau rūvyau ātā 64

Fol. 254^v 65 ttai ṣṣahāne cārā yidā—ndā ttārā gyastā balyāsā balo—
 ndi ttā ṣṣūkā ānye purrdā māriño harbiśo hīno 5
 66 ṣṣai cakkravarttā rrundi nāstā sānā kye harṇtsa-klaīsā .
 sarvamñā balyāsā mārā sā—ni kyā jāta klaīsā ma nāsu .
 67 kye maitro bhāvātē ttye sāne ttānai jsāna jyāre balyāsā .
 tterā maitra utāra ttye sāne viro ma pīra 67
 68 devadattī vātā sānā šei śrāvaka-yāno tta hvinde
 nai ju vātē sānā devadattā mahāyāña tta hvinde 8
 69 balyāsā biśsu ṣṣeru yide . samtsera devadattā ṣṣu dīru
 kye dīru yindā anāvu sā balyāsā brātē hāmīya .
 70 baśdye jsa hī'yu ysam̄thu bye—ha u asādeteyau vātcu .
 kye baśdañggāre ttā rrundā . ṣṣadūtani pūra hāmīru 70

59 A thousand sons are born in the same night to a *cakravartin*-king. They are not all due to love; some are born through *pranidhānas*. ⁶⁰Likewise, the Buddha's son Rāhula (was born) through *pranidhānas*. For this reason did he show a son: 'that I may appear to them complete in members'.

⁶¹5. 'When (Śākyamuni) went out (and) for six years practised a difficult course—so it has been heard—he once spoke such hard words to the Buddha Kāśyapa.' ⁶²This is so taught in the Śrāvakayāna. Yet how then would he realize *bodhi*? He came so near to *bodhi*: would he then spoil his pure deeds of merit? ⁶³Therefore it is so taught in the Mahāyāna: 'When he practised a difficult course, it was for the sake of heretics, and there were no *karmas* for him at that time.'

⁶⁴6. 'When against him came Māra with Yaksas, Rāksasas, with Nāgas, with a very large army, with various forms, ⁶⁵thus they made manifest his virtues—so powerful was the *deva* Buddha. Then, being alone, he defeated the whole army of Māra.'

⁶⁶Even a *cakravartin*-king who possesses *kleśas* has no enemy. Does the all-knowing Buddha, whose *kleśas* have been removed, have Māra as his enemy? Do not accept (this)! ⁶⁷For one who sets his mind on kindness, his enemies on this account do indeed disappear. So exalted is the Buddha's kindness; do not believe (that) he would have enemies!

⁶⁸7. 'Devadatta was his enemy.' So is this taught in the Śrāvakayāna. 'Devadatta was *not* his enemy.' So it is taught in the Mahāyāna. ⁶⁹The Buddha did everything good in *samsāra* but Devadatta evil. Would one who does purely evil become the Buddha's brother? ⁷⁰Through evil action would one obtain human birth and, moreover, through imperfections? Would those who do evil deeds become sons of King Suddhodana?

Fol. 255^v 71 yakṣa hamjsaṣṭe hauśsu haurā śśāriputri tta pyūṣṭo
 varī puṣṣo śśandā birṣṭa . pāstungä pastā aviṣā 71
 72 balyṣā vā bendo dādāyo haraṇa devadattā ayuktā
 nai dasta śśando pīro . ne naryo pīya aviṣā 2
 73 udayanā ysurre jsa tta pyūṣṭu śśāmivato rrīṇo .
 ihaste biśśā pūrṇa byū—tta u patāmaṇthanā rrundu vara vistāta
 74 ni ṣa byūhīya didiya ttīyā devadattā kamalñā .
 ttye kāḍāna sei tta tta dāstā pharu parrāta satva ttu kālu
 75 cī svarṇa-pakṣa-rāyā ham—jsaṣde anūvatattu nāgu u—
 sthamjī paṇḍāya jsānye mī—de tteri anūvatattu puṇondi .
 76 pasuvu bodhisatvā ysam̄thu nāte u strīyai ggärātātā
 cvī hamjsaṣṭātā ttuṣṣai ya—nimā duri bāysū pastā 6

Fol. 255^v 77 samu nađe dastyau ggūysnā suprāśśā rrundi nijsaṣṭe .
 hūduvai dasta śśando pasta ttāte puṇāuditara kho balyṣā .
 78 kye balyṣā bendā dādāyu bīde u danapālo hastu
 hā balyṣā vaska paśśātē ko balysi bajī puṣṣo mīda .
 79 nā śśandā birāta' u nai da—sta hūduva śśanda patīro
 ne pađā hamatā mirīya ko ttatvu ṣā tta tta vātāya .
 80 samu upāyāna tta tta di—stu ttāna sañina parrāta u—
 ysnora mahābodhisatvā de—vadattā balyṣā sāne ni īndi 1
 81 dātīnei ttarandari balyṣā khvei ño khā pau vātā ggei'ha .
 cu tta distu khastā kuhe' jsa ko hvā'ndi baśdiye pā'ro 82
 82 sālānu āvuto' ttrandi kari pāṇḍāvātū nā byode
 kye tteri pharu khāysu horu hūde pāṇḍāvātū ne byeha 2

⁷¹A Yakṣa intended to give a blow to Śāriputra—so it has been heard. Fol. 255
 At once the earth split asunder, (and) he fell headlong into Avīci. ⁷²(If)
 the undisciplined Devadatta were to hurl a rock down upon the Buddha,
 would not his hands fall to the ground (and) would he not fall into the
 Avīci-hell? ⁷³Through anger, Udayana—so it has been heard—shot at
 Queen Śyāmāvatī. All the arrows changed (course) and the shafts went
 against the King. ⁷⁴Would not that rock then change (course and come)
 upon Devadatta's head? For this reason did it appear: many beings were
 delivered at that time.

⁷⁵When the King of Birds, Suparṇa, intends to pull out the Nāga
 Anavatapta, he dies on the way, so meritorious is Anavatapta. ⁷⁶The
 Bodhisattva obtained birth among goats and a woman bought him.
 When she intended: 'I will destroy him', her arm fell far away.
⁷⁷Hardly had the man with his hands shown the deer to King Suprāśśa
 when both his hands fell to the ground. Are these more meritorious than
 the Buddha?

⁷⁸If anyone throws a rock upon the Buddha and lets loose the elephant
 Dhanapālaka against the Buddha, (thinking,) 'Would that the Buddha
 may be harmed, utterly perish!', ⁷⁹would not the earth split asunder and
 would not both his hands fall upon the ground? Would he not first die
 himself? As if it had really been so! ⁸⁰It has seemed thus merely
 by an expedient. By this means beings were delivered. Devadatta is a
 Mahābodhisattva: a Buddha has no enemies. ⁸¹The Buddha's body is
 the Dharmakāya, so that an arrow-shaft would surely not wound him
 on the foot. If he thus appeared wounded (it was) by an illusion. Would
 that men may fear evil!

⁸²8. 'He entered the village of the Sālas. He obtained no alms at all.'
 Would one who has given as a gift so much food, obtain no alms?

- Fol. 256^r 83 yaśśā ṣṣamani haskāna khāysi ysaujsi gyastūni
narandi tvī padī pattrā ttumalste ne ju handaru khāysu pajāṣṭā
84 samu ūtco būte bālsamja tta mā pyūṣṭo kālśavī balysi
balysä tterā khāysu bi—lsamgya pharu hūḍe śā vā nā byeha
85 mārā yiḍe śrāvaka-yā—nu tta tta hvīnde ttāna ju ni byode
balysä mārāṇā purräki kye ttāri pharu mulysdā kho balysi
86 śā hā ggīhiya ku mārā ttāri baśdā māsta hāmīya
aniggattāvattāra-mundro viri tta vara vāśana hištā .
87 kye ysurre jsa vīrina uchānnāte arhandinu khā—
ysu avamātānu anaṁ—khištānu ne tterā baśdo nāste .
88 kye śye balysūñavūyaisi ma—hāyāni uchānnāte khāysu
śso haḍā sūtros tta hvīnde śā buḍarū baśdo nāste 8
- Fol. 256^v 89 cu ne rro vā sarvañi balysä kye ttye āchānnāte khāysu .
balysä ttū māri ne ggīhi—ya sc ttārā baśdo nāsu 9
90 vairamñi āvuvo āstā rruso ṣṣu drai māstā pajāṣṭe
karmyau jsa sarvañi balysä viniya śā vāśana hvīnde .
91 ttā aśśā vainayā vita ba—lysi mahāyāñia tta hvīnde
śā nā ṣṣu rrusa aśpari . vaska cu tta distu balysi pajāṣṭe
92 ttā aśśā puṣṣo parrita ttā—rśāśūnāna biśśā ttuṣāto’ ā—
ta vyāgaraṇo nāndā ba—lysūṣṭa tta rro tti trāmī aśśaramgga 2
93 aniruddhā bāraṇi ṣṣei . āstā kye tteri batu väte ho—
rā pamjasa sate āta palā—gya balysä karmyo rruso hvīra 3
94 ne ju vā khāysu pajāṣṭe hārṣṭāyi sarvañi balysä .
samu nātē distā hvarandā ku puña nāsāre uysnora 4

83 Delicious, heavenly food came out of the tusk for the monk Yaśas. In Fol. 256
this way he consumed the provisions; he did not enjoy any other food.
84 In the Bhikṣusaṅgha—so it has been heard by me—the Buddha
Kāśyapa distributed only water.' The Buddha gave away so much food
in the Bhikṣusaṅgha, would he not obtain any? 85 Māra made the
Śrāvakayāna.' Thus it is taught. For this reason, the Buddha, the victor
over Māra, did not obtain any. Who has such great compassion as the
Buddha? 86 Would he help him if there should occur such an evil deed
of Māra? So in the *Aniyatāvatāramudrā*, the statement occurs there:
87 'One who through anger, hostility, cuts off food from unlimited,
innumerable Arhats does not do such an evil deed 88 as one who for one
day cuts off food from one Mahāyānist Bodhisattva.' So it is said in the
sūtra: 'The latter does the greater evil.' 89 How much more in the case of
one who cuts off food from the all-knowing Buddha. Māra would not
help the Buddha in this, thinking 'Accept such a great evil deed'.
90 'He remained in the village of Vairāṇyā. For three months, the all-
knowing Buddha, because of his *karmas*, enjoyed only barley.' This verse
is taught in the *Vinaya*. 91 'These horses were the Buddha's pupils', so
it is taught in the Mahāyāna. This was certainly not barley for horse-
fodder, although it so appeared 'The Buddha has enjoyed it'. 92 These
horses were completely delivered from animalhood. They all came among
the Tuśitas. Thus even such poor horses obtained a prophecy for
bodhi. 93 Would even Aniruddha, Vāraṇa, have stayed with one who had
so little alms? Would five hundred have come? Would the Buddha, in
paryanka-position, eat barley because of his *karmas*? 94 The all-knowing
Buddha did not really enjoy food. He merely took it (and) appeared to be
eating it so that beings may obtain merits.

Fol. 257^r 95 ne ju ye vari jsidä hämäte stä ttiñe hiviñe ssadde jsa .
 satvä tteri puña nändä ha—mamggu kho ttiyä ko hvade vätäyä
 96 ttäna tta hvate sarvañi balsä kye sä kye mamä sāmuhä viri
 puña kuśala-mūla yanäte kye vä pratäbimbei viri 6
 97 hamañgu ssaddo upevätä hamaggai puña mästa pharu
 anamkhäṣṭa hämäre vi—ssesä nu härṣtai niṣtä . 7
 98 ahumäru divate i—ndi däta-ähäre balsäni
 balsä vä dätu cu bustä ttye khäysa-tiru ne yindä 8
 99 dyänähäre divate i—ndi kye vina ästai hūñe väna
 ggüste ttarandari balsä . samu kho purra äyäte ūca
 100 dätinai vasutä aggamjsi sä khäysä hvira binässä
 ächänai vätco hämiya mide puṣṣo jiṅgai aṣtä . 100

Fol. 257^v 101 tteri pharu vīro vihile dukha kho rro ju prahujanä hva'ndä
 sätä mahäyänina niṣti ttäna mästä yäni utäri 1
 102 bakulu sshu sthiri bälsmägya samu halirau ssau hüde sätä
 ssüvarinautamä kalpä cu ne ne ächänai hämätä stä . 2
 103 kye ttärä pharu hode anam—khiṣṭä aruvo' hatädaru
 balsä sarvamñi hastamä . balsä sä vä ächini hämiya
 104 bütajina karmyo bei'na . agvahäna ächä hvä'ndä .
 balsä kari pracai nästä tca—mna ächini hämiya 4
 105 balsä vä jivo pulsa crramo yane aruvo' cu tce—
 ru ne jso ttirtha ttiyä tta hvä—ñiru ni sarvamñi stä balsä 5
 106 hä rro vä ttäti vineina asama käde vásana hvinde
 kai karmyau ächai vätä iyä aruva' karma ni jindi . 6

102 ssävari- altered in MS. to ssüvari-.

Facsimile of fol. 257^r and the right half of fol. 257^v published in M. Leumann,
Sakische Handschriftproben, 1934, pp. 18-19, 21.

95 No one has been at all deceived there: because of their own faith, the beings have obtained equally as much merit as they would have then if he had indeed eaten it. 96 Therefore the all-knowing Buddha spoke thus: 'Whoever in my presence should perform merits, *kuśala-mūlas*, or whoever 97 should produce faith equally before an image, equal will be his many, innumerable, great merits. There is really no difference between them.'

98 10. 'Countless are the deities whose food is the Law of the Buddhas. Since, on the other hand, the Buddha was enlightened concerning the Law, it does not perform the function of food for him. 99 There are gods whose food is meditation.' The body of the Buddha, which is without bone, blood, without flesh, is just as the moon is reflected in water.

100 This food of the Law is pure, faultless. Would he eat it? Would he go hungry? Would he, on the other hand, become ill? 'He dies. His disappearance is complete.' 101 He would have as many injuries, woes, as even an ordinary man. This is not according to the Mahäyäna. Therefore is the Great Vehicle noble. 102 The Elder Bakula himself in the Bhiksusaṅgha gave away just one myrobalan. This is the ninety-first *kalpa* in which he has not been ill. 103 The Buddha, who once gave away so many countless medicaments, the all-knowing, best Buddha, would he then become ill? 104 Through a preparer of food, through *karmas*, through poison, through indigestion, illnesses arise for a man. For a Buddha there is no reason at all why he should become ill. 105 (If) the Buddha should ask Jivaka: 'What medicine shall I make? What is to be done?' would not the heretics then indeed speak thus: 'The Buddha is not all-knowing!'?

106 Then, on the other hand, a very unsatisfactory statement is also made here by the *Vinaya*: 'If he had had an illness due to *karmas*, a medicament does not remove *karmas*'.

Fol. 258^r 107 karmānu aruvō' balysä butte tta cu rro jivo pulśa .
 cu hađā jadā cu sei tta sai—yi āchānai hämiya 7
 108 brrahmānā āchei nāstā ūśakrrā kari āchai nāstā .
 ūsei uttarūvi hvq'ndā hä—rṣṭāyā āchai ništā . 8
 109 cu tta hvāñindi se balysä dātu hvate tta sā hārā ba—
 lysä tturra vā bā'yā nara—nde ahumāru ysāre hamrašto .
 110 ttyau jsa dharma-mukha naranda balysāni harbiśsā dātā
 kho ni sastu hvidā ju āṇu ttai rro hvāñamdu dātāndā . 10
 111 kho bātāna ūerāte bīna kho ju ye ggari iñi pātāyā
 brahma-svarā balysä bajāssä ttrāmu pyūstāndā uysnora 11
 112 tteri cakkravartti rrundā hau—ta cu ttye kāljsāna banhya bāgga—
 re nu trāmu bajessāre . kho bināñi gyastūñi 12

Fol. 258^v 113 biśā phaśtiya gyastā ba—lysä u āvuſte biyāssā .
 ttīyi vā akṣara hämī—ru kho rro jađye hva'ndi nā gāvu 1
 114 balysāñi hote jsa kīntha cīyā hā trāmāte balysi
 cu vara bīnāñi aśkusta adaunda ūtāna akriya 11
 115 pamja-tturyāñgu briyūnā vasutu bīnāñi narandā
 ttrāmu bā'yyau jsa narandā balysāni dātā vicitrā 2
 116 kye hori pyūſte padamgyo kye vā dukha pyūſte nariya
 kye suha gyastūña kye udvī—yu kye ūśakṣāvata pyūſte 6
 117 kye śrāvaka-yāni padamju pṛatyeka-yāni padamgyo .
 balysūñavūysā satva ttā mahāyānu pyūvā're 7
 118 crrāmu puña trāmu pyuvā'—re kho ni indriya kho ni pra—
 nihāna samu kho candā—vani mūra cvī kṣamātā trāmū bendā

¹⁰⁷The Buddha knows the medicament for *karmas*, so why then should he ask Jivaka? But who is (so) foolish that it should seem to him he would become ill? ¹⁰⁸Brahma has no illness; Śakra has no illness at all; even a man from Uttarakuru really has no illness.

¹⁰⁹When they so preach: 'The Buddha proclaimed the Law', this thing is so: from the Buddha's mouth there issued continually countless thousands of rays. ¹¹⁰From these issued the *Dharmamukhas*, the whole Buddha-Law. As it seemed to them: 'He is eating', so they saw him preaching. ¹¹¹As a lute sounds on account of the wind, as one speaks in front of a mountain, so did beings hear the Brahma-svara-sound of the Buddha. ¹¹²So great is the power of a *cakravartin*-king: whatever trees there are in his garden, their leaves rustle like heavenly lute-music.* ¹¹³Would the *deva* Buddha move his tongue about and open his lips? And would the syllables arise then as even from an ignorant man? Not for a moment! ¹¹⁴When by his Buddha-power the Buddha enters a city, the musical instruments that are there are unplucked, unblown, unstruck, ¹¹⁵(but) a lovely concert with five kinds of instruments came forth clearly. So, from the rays came forth the varied Buddha-Law. ¹¹⁶One heard the description of liberality, one heard about the woes of hell, one about heavenly pleasures, one about disgust, one heard about the *sikṣāpadas*, ¹¹⁷one the description of the Śrāvakayāna, (one) the description of the Pratyekayāna. The Bodhisattvas hear about the Mahāyāna. ¹¹⁸As are their merits, so they hear; as are their senses, as are their *pranidhānas*. Just as in the case of the Cintāmaṇi Jewel, so much is upon you as pleases one,

Facsimiles of the right half of fol. 258^r and of both halves of fol. 258^v published in M. Leumann, *Sakische Handschriftproben*, 1934, pp. 21-3.

* Cf. Mahāvastu, i. 194; iii. 226 (Leumann).

Fol. 259^r 119 ttāna ssāvā dukhu pyūvā're nāraudhu ssuñu aniccū ggūstī—
 nai ttarandari balysā ysātā muqā nāstā nā vaysnā 8
 120 kho nā mulysgā aysmū hī—ni nvāta kāde indriya dī—
 ra ttāna hīnā srāvaka-yā—ni bā'yyau jsa dātu pyuvā're
 121 kye indriya hvam̄dā utā—ra balysūñavūysai rraṣtu
 ttā mahāyānu pyu'vāre auškāmjsya harbiśsā balysa 1
 122 pamjyau jsa pracyau jsina pharu hāmāte māstā samtséra
 kye khāsā hori pharākā kye ne jsate stā hamdara satva 2
 123 kye jāna bhāvāte ārūpya—samāvatti riddhā-pāta tco—
 hora kye dharma-kāy u—tāru ttarandaru byehātā rraṣto
 124 hori pracaino cu ro jsinā—na hamaraṣto pathīyā
 rre mahādevā mahāsama—tā tteri dāru jutāndā 4

Fol. 259^v 125 bāvāñe jsa jsina paḍā ka—lpu u biśsu ustamu vātco
 tcohore-haṣṭātā ysāre ka—lpa jsina biśsa sa lovya jsina .
 126 riddhā-pātyau jsa kalpu jsina u kyeri buḍarū kṣamīyā .
 avamāta kalpa anāmkhā—ṣṭa sa lokottara jsina . 6
 127 lokottare pīrmo ku ṣtāni dātīnai ttarandari byaude
 kho ni ju ātāśā nā jīyā tta ni sa karā jsina ni jīye 7
 128 ttāte pamjsa miśtamā jsinā hamā satvā hārṣtai nāstā .
 väna balysi kye va ttāte jsi—ne biśse pamjsa uspurrā āro .
 129 ttāri dāra-jśiniya balysa tterā nā khāysinei hauri
 drrai asamkhīya prāṇavā—tāna hārṣtāyi pathīya 9
 130 ttā jāya hastama ttānu ttāri irddhā-pāta balonda
 dātīnai ttarandari balysānu ttā maraṇīnau māri purrāndā .

119 Therefore the Srāvakas hear about *duhkha, nirodha, śūnya, anitya*. The Fol. 259 Buddha's corporeal body, (which) was born (and) died, does not exist for them now. 120 Just as their mind is limited, inferior, their senses are very restrained, weak. Therefore from the rays they hear the Law of the inferior Srāvakayāna. 121 Those who have the noble senses of a Bodhisattva rightly hear the Mahāyāna: 'Eternal are all the Buddhas.'

122 For five reasons will there be very great life in *samsāra*: if one's giving of food has been abundant; if one has not struck other beings; 123 if one has meditated on the *Ārūpyasamāpatti*-meditations, (practised) the four *rddhipādas*; if one rightly obtains the noble *Dharmakāya*-body.

124 It is because of liberality and also because he has always refrained from taking life that King Mahādeva (and King) Mahāsammata lived so long. 125 Through meditation, one has life for a *kalpa* at least and at the very most for eighty-four thousand *kalpas*. All this is *lokika* life.

126 Through the *rddhipādas*, one has life for a *kalpa* and for however many more unlimited, innumerable *kalpas* one should wish. This is *lokottara* life. 127 It is at the head of *lokottara* life where the *Dharmakāya* is found. As space does not disappear for them, so life does not at all disappear for them. 128 These five greatest lives are not in fact for the same being. For whom except a Buddha would all these five lives be fulfilled? 129 So long-lived are Buddhas. So great is their giving away of food. For three *asamkhye*yas they have actually refrained from taking life. 130 These meditations of theirs are best. So powerful are the *rddhipādas* (and) the *Dharmakāya* of the Buddhas: they overcome Mṛtyumāra.

126 ko in lokottara written small below line.
 127 jsiyā altered in MS. to jīyā.

Facsimiles of fol. 259^r and the left half of fol. 259^v published in M. Leumann, *Sakische Handschriftproben*, 1934, pp. 22-4.

Fol. 260^r 131 khvei bisā ssāndo ni pītā kye tta hvāñāte jāngā tā astā paranārvāte sūtro tta hvi—ndi ttye hamdarā arthā salāvi 1
 132 parā hvatā hāmāte ham—darā satvā nārvṛtā klaiśa buysaiyā hāndarānu klai—sa buysaiyā ū arthi ttiye salāvi
 133 hivī vā śrāvaka-yāno sūtrā pramānā yanāñi abitandi gāvu ne mīde tta tta hvīnde śrāvaka-yāna 3
 134 ko trāmu balyā ni āya ne ne ssāraṇa-ggamā hāmiya¹
 vināu ssāstāri pravaja ssāksāvatā śāmañi ništā 4
 135 kyai hivyau karmyau muḍu ditāndi se jāvindī ṣṭāna kho rro hi—
 vyau karmyau priyā ūtco dau daindau kṣāru . 135
 136 cvi mulśde jsa hastamā rūvi tcāmāna marā dyāñite ysāñthu
 ttye sañāna burṣṭā ssāriṇa ttāna ro paranārvāte dāstā .

Fol. 260^v 137 cu hā āysārūṇa harastā—ndā svarṇa-sūttāra kalsta kyi—
 te pamjuṣta parremā kāḍai pharu nvāsa yidāndi 7
 138 ttā vā ucātāndā vara ā—hārō biśā burṣṭā hatcasta
 ttā nā balyā āste sasta ttā nā vaysñā saindi ssāriṇa .
 139 dātānai ttarandarā balyā—nu ku ṣṭā nā āste ṣṭāre ku
 nā hāḍe pajsāmā balya-sam—ñā puñā nā māsta hāmāre .
 140 haṣṭūsū dharma patārgya tca—mna ttāte kīre yanāndā
 sarvañā balya ttā dharma karā śrāvaka-yāna ni īndi .
 141 sarvañā-jñānā nirvākālpā anābhoggāna kīre da—
 so pāta' darro tcohora pra—tāsam̄bate samgraha-vāsta 1
 142 ttātā ttādārā hamggaśā dharma cu mahāyāna hvāñāre
 cu ṣṭāvā karā ne bvāre ṣṭai ni vara vāśana nāstā 2

135 dai in daindau written small below line.

Facsimile of the left half of fol. 260^r published in M. Leumann, *Sakische Handschriftproben*, 1934, p. 24.

131 How does his tongue not fall to the ground who preaches thus: 'There Fol. 260
 is a disappearance of him'? 'He is "paranārvātā"', so it is said in the
 sūtra. There is another meaning of this expression. 132 'Another' being
 is said to be 'para'. A 'nārvṛta' is one who extinguishes kleśas. 'He
 extinguishes the kleśas of others'—this is the meaning of that expression.

133 Moreover, their own sūtra in the Śrāvakayāna is to be taken as an
 authority: 'One free from doubt never dies.' So it is taught in the
 Śrāvakayāna. 134 If the Buddha should not still exist thus, there would
 be no śaraṇagamana. Without the Teacher, there is no pravrajyā,
 śikṣāpadas, śāmañya. 135 Those who because of their own karmas have
 seen him dead, thinking, 'They are burning him', are like the Pretas,
 who because of their own karmas also see the water as fire or as lye. 136 It
 was because of an expedient that his relics were split, although through
 compassion he had an excellent form by which he revealed his birth
 here. Therefore too did he appear parinirvṛta.

137 When they had thrown down ornaments, brocaded finery, neck-
 laces, finger-rings, garlands, they made very great lamentations for him.

138 Others gathered the ashes there. All these broken pieces appeared to
 them as the Buddha's bones. These now appear to them as his relics.

139 The Dharmakāya of the Buddhas is where there are no bones. But
 where they have honour, an idea of the Buddha (arises and) great merits
 accrue for them.

140 The eighteen āvenika-dharmas, by which the all-knowing Buddhas
 perform these acts, these dharmas are not found at all in the Śrāvakayāna,
 141 nor is the doubt-free sarvajña-jñāna, deeds performed
 effortlessly, the ten balas, the four vaiśāradyas, pratisamvidās, samgraha-
 vastus. 142 These dharmas, so many in total, which are taught in the
 Mahāyāna, (but) which the Śrāvakas do not know at all—there is not
 even a statement about them there.

Fol. 261^r 143 dasau pāta' darro tcohora . samgrahā-vāsta tcohora ttā—
nu samu ātamo nāma . ne hade vara kho nye paysendā
144 balyānu buljsye kädāna sā' vāsana śrāvaka-yāno
daśyau pāta'nyau jsa pāta'jsa balya darro ni māsta tcohora .
145 ne nā hāde ssāvā kūśīndi u ne nā sūtruvo' hvinde . ttyau
puñyau ttātāne ssādye jsa . ttātā daso pāta'ñā hāmāre .
146 ttāna mahāyāni utārā ku ṣta ttādārā vāsane māstā
ttāna hīnā śrāvaka-yānā cu-ṁ jsa balyūstā ne byo[d]e
147 anāggattāvattāro mudru vīrā tta vara vāsana hištā
kau ye dryau bāryau hamjsaṣda ttū lova-dhātu na[rīnde]
148 śye ju pasā bārai āya śye hastā bārai āya .
ssau j[u] rrah[u] ba[dde] . . . u purra bāyā [. . .]

Fol. 261^v 149 trāmu balysūsta mahāyā—ni kho rrāha-bārai bādde
ttāri d]uv[a yāna kho pa—]sa-bārai o ha[sta-bārai]
150 anācce ṣkaugye anātme dukhīmgye atapye ṣkaumgye .
kye ttū tta tta kei'tā hamraṣt[o] ttye klaiša harbiśā jy[āre]
151 arahāndā hāmāte narandā samtsāru vā nā nā istā
āyattana ttuśā paysā—nde ātma-ṁ jsa hārṣtai [ništā]
152 sātā hīnā śrāvaka-yānā ttathāggatta-ggarbhā anāccā .
balysūnā kīrā ne īndā kho ju banhyā ttima pattaudā 2
153 ne ne chei' hāmāte ne skandhā ne śśimgya bāggare chāya
spāte hīyāra nā yīndā nā-n jsa ju ye hāmāte hāndādā .
154 trāma prāṇhāna bodhi-cā—ttā bhūmā dhārañi kṣāndi
daso pāta' darrau tcohora haṣṭūsu dharma ne īndā 54

143 The ten *balas*, the four *vaiśāradyas*, the four *samgrahavastus*—of these Fol. 261
there is only the name in the *Āgama*. But they are not there as one understands them. 144 For the sake of praise of the Buddhas, there is this statement in the Śrāvakayāna: ‘The Buddhas are powerful by reason of the ten *balas*. They have the four great *vaiśāradyas*.’ 145 But the Śrāvakas do not seek them, and they are not mentioned in the *sūtras*. ‘Through these merits, through this goodness, these ten *balas* arise.’ 146 Therefore is the Mahāyāna exalted, because in it there are so many great statements. Therefore is the Śrāvakayāna inferior: because *bodhi* is not obtained thereby. 147 So in the *Aniyatāvatāramudrā*, the statement occurs there: ‘If one should intend to leave this world-sphere by means of three vehicles 148 (and) for one vehicle there should be a goat, for one vehicle there should be an elephant (and) as one (vehicle) one rides a chariot . . . and the moon would guide . . . 149 Such for *bodhi* is the Mahāyāna as a charioteer rides. Those two (Vehicles) are (as) a goat-rider or an elephant-rider.

150 ‘Impermanent, selfless are the *samskāras*; woe-afflicted, impure are the *samskāras*.’ All the *kleśas* disappear for him who always so thinks this. 151 He becomes an Arhat. He has gone out. He does not return again to *samsāra*. He has recognized the *āyatanas* as empty. The self therewith does not really exist.

152 This is the inferior Śrāvakayāna: ‘The *tathāgatagarbha* is impermanent. There are no Buddha-acts.’ As the seed of a tree, when burnt, 153 does not become a bud, nor a trunk, nor boughs, leaves, branches, does not produce flowers, fruits, (and) one is not maintained thereby, 154 so there are no *pranidhānas*, *bodhicitta*, *bhūmis*, *dhāraṇis*, *kṣāntis*, ten *balas*, four *vaiśāradyas*, eighteen (*āvenīka-*)*dharmas*.

149 cf. 13. 14: ttāri duva yāna.

152 probably atāccā changed in MS. to anāccā.

154 c, d cf. P 4099 128 KBT 119; dasau pa'na darrau tcahaura āvenya haṣṭuāsa dharma (v. Appendix 2, p. 452).

- Fol. 262^r 155 samantabhadṛ vämūha . ssūraṅgama ssāvai nästā .
balysūña kire nä yuḍu yindä tta[. . . .]
- 156 cu ttä ssāvai kye vyātarä—ta hastamo balysūstu varälsto
ttä bodhisatva balonda samu ssāvai rū[vu därtändä]
- 157 kye anutpāda paysendä anärodha dharma paysendä .
kho nä bodhisatvā paysendä hūnā māñand[ä] paysendä]
- 158 nai kliśa Indi nä näsklesi ni samtsera buysaiyā .
balysūstu butte anantu parrijäte [satva dukhyau jsa]
- 159 sätä hamggasšo hvīnde mahā—yāni śrāvaka-yāni vāśsesā
avaśsā muho trāmu a—tästhāndä h[arbiśsā mulśde jsa balya]
- 160 pađāmjsi hettu bodhi-cittä u vaysñāmjsiya şadda .
kai hamata trāmu paysānu khvai gyasta b[alya hvatāndä]

- Fol. 262^v
- 1 Siddham namasimä harbässä dässä väte bißsä balya
cu buro ttřsthanda buddha—kṣetruvo' [biſſuvo']
 - 2 aysu hamjsäte' balyä ssahāne gguṇe birāssä
bässä ma vā mulśde jsa käde ā[ysda yaniru]
 - 3 kai ttande sūtryau ho—tāne ssahāne . mā—
ñandāna hvīye . kho ssau k[. . . .]
 - 4 pharu ttä uysnora kye balyu vara tta saittä
ssädūtanä rrundi mā—ye rrīñi [. . . .]
 - 5 kvā'ysu väta merä hamtsa kliśyo ysätä .
kūṣdu väte khāysäna andivāro [pāḍä]
 - 6 pīsaina siye daśtate ssahänä
ggovye jsai rāhulä bißsä [k][aiśyo ysätä]

160 trāmu altered in MS. to trāmu (Leumann).

¹⁵⁵The Śrāvaka does not have Samantabhadra's *vimokṣas* (nor) the Fol. 262 ¹⁵⁶Śūraṅgama. He cannot perform Buddha-acts . . . ¹⁵⁷As far as those Śrāvakas are concerned who have been predicted for best *bodhi*, they are powerful Bodhisattvas and (had) only the form of a Śrāvaka. ¹⁵⁸One who recognizes the *dharma*s as without origin, without cessation (recognizes) them like a dream in comparison with how a Bodhisattva recognizes them. He has no *kleśas* nor non-*kleśas*. He is not extinguished in *samsāra*. ¹⁵⁹He realizes *bodhi*, delivers countless (beings from woes).

¹⁵⁹This in brief is the difference taught between the Mahāyāna (and) the Śrāvakayāna.

Assuredly, (all the Buddhas) have so blessed me (through compassion). ¹⁶⁰The first cause of *bodhicitta* and present faith—would that I may myself so recognize it as the *deva* Buddhas (taught) it!

CHAPTER 14

This chapter consists of 100 verses, all extant, extending from fol. 262^v1 to 270^v. The beginnings of some folios and the ends of others are damaged. Leumann's Chapter 3 belongs here as folios 267 and 268, see R. E. Emmerick, *BSOAS*, xxx, 1, 1967, 84.

The traditional life of the Buddha (cf. 24. 162-281) is here rejected in favour of the Mahāyānist transcendental account (cf. 13. 52 ff.). The way in which a being sees the Buddha is due to his *karmas* 'deeds'. The Buddha appears all things to all beings.

¹Success. I worship all the Buddhas in all the directions, however many there are present in (all) the Buddha-fields. ²I intend to explain the Buddha's virtues, *guṇas*. May they all with great compassion (protect) me. ³Would that I may be able to tell such great virtues of his according to the *sūtras* like one . . .

⁴Many are those beings to whom it seems thus with regard to the Buddha: '(He is the son) of King Suddhodana (and) Queen Māyā. ⁵He was born at his mother's side with *kleśas*. At the palace (he was brought up) with food in the harem. ⁶From a teacher he learned the arts, virtues. In his house, Rāhula (was born) from Gopikā with *kleśas*.

- Fol. 263^r 7 padīyī sastā . dukhyau härthanu śṣive
 saṃtsārā harbiśā andi[väro dästā]
 8 ttiyā vā rruštū suha trāmu paśsāte
 puśo naltutā kantho kho ju ye [. . .]
 9 pravaiye bāśa carāte duśkara-cāryo
 balysūstu bustā . māra purde [. . .]
 10 pravarttāte cakkrū u paranirvṛte trāmu
 kho ju cāruai ārca nāhuta -äf. [. . .]
 11 śsarirai bütā u dama-rāśa padanda
 pamjyau jsa uspurrā šätā - [. . .]
 12 ttäna cu aysmūna mulysga mulysga nā hauta
 balysāna saittä mahāyā[ni sa hauta]

- Fol. 263^v 13 divamggarā balysä väti harbiśā klaiša .
 karma jāta härstai biśsu tta [. . .]
 14 odä ttäna bāḍāna tto ustamu ttāmu
 ku buro saṃtsārā balysä [. . .]
 15 käde pharākānu kye duru gāvu tta sai—
 ttä balysūstu bustā u para[närvrte vātco]
 16 kye vā śsai vaysñā bodhisatvā ne saittä
 balysūstu jsānā carāte satva-hä[tāyä]
 17 kye vā pharu kalpa parrāta bustā balysūstu
 di bodhi-banhyu vaysñā ttṛṣṭhāte [balysä]
 18 pharu ysāre satva kye śsai ttuṣṣāto' saittä
 kye vā samu hādā vaysñā [. . . .]

⁷Suddenly at night in the harem, the whole of *samsāra* (appeared) to him consumed with woes. ⁸Then he gave up royalty and pleasures, (and) he completely left the city, just as one . . . ⁹He forsook the world (and) in a park practised a difficult course. He realized *bodhi* (and) overcame Māra . . . ¹⁰He turned the Wheel and became *parinirvṛta* as the flame of a lamp has gone out . . . ¹¹His relics were distributed, and *dharma-rājikās* were built.' The (Śrāvakayāna) is full of the five (elements), ¹²because their ability in mind is very limited. The Buddha(-power) seems thus to the Mahāyāna: ¹³in the time of the Buddha Dipamkara, all his *kleśas* (and) *karmas* were actually wholly removed, thus . . . ¹⁴up till that time. Thus at last then, however many the Buddha's (*kleśas*, *karmas*) in *samsāra*, ¹⁵for very many to whom it has seemed thus for a long time, he realized *bodhi* and (then) became *parinirvṛta*. ¹⁶To some even now he seems a Bodhisattva: he is indeed practising *bodhi* for the good of beings. ¹⁷For some, although he realized *bodhi* many *kalpas* ago, (the Buddha) remains now under the *bodhi*-tree. ¹⁸There are many thousands of beings to whom he seems to be even among the Tuśitas, yet to others only now . . .

- Fol. 264^r
- | | | |
|----|-------------------------|--------------------------|
| 19 | kho ju indrajālo | daśtā sāhāte vijā |
| | biśśūnyau rūvyau . | hamo [śśando . . .] |
| 20 | ttrāmu vainaiyā | hamo śśando balsu . |
| | pharu padya daindā | hävyau [karmyau . . .] |
| 21 | kye vā paranārvṛtā | vara saittā ttu bādu |
| | kāmu skyātu ysātā | kye andi[vāro ānye] |
| 22 | hoda puve jsātē | u āśvāsātē satva |
| | po' yā namasändā | gyasta kyai [. . .] |
| 23 | indā vā satva | hamāñña parṣo kye saittā |
| | balsūśte vaska naltsutā | gyastyau [hantsa] |
| 24 | kye vā samu hāde | vaysñā nātē pravajo |
| | kye vā durā balsi | panatā [. . .] |

- Fol. 264^v
- | | | |
|----|-----------------------|-------------------------|
| 25 | pravarttāte cakkru | u pharu parrāte uysnora |
| | paranārvṛte vātco | u andara[hyāte ttāmu] |
| 26 | crrāmu urmaysde | cātādīvyo vīrā |
| | handāre śande | sarba[nd]ai [saittā] |
| 27 | ku vā nihuj sandā | ku śuvo' haḍā ku śāmu |
| | ku nāhutā saittā | ku sarba[ndai saittā] |
| 28 | hamā śā urmaysde | cātādīvyo vīrā . |
| | sumīrāna ggarina | vicitro krryo [yanandā] |
| 29 | trāmu hamā balsi | cu tterā dätte vicāttre |
| | ttāna cu vaineyā | karmyo jsa [vicittra] |
| 30 | kye tta saittā vāḍaru | satā salī yi jsīna |
| | kye vā satā bistā . | salī [. . . .] |

¹⁹As a skilful magician arranges an Indra's net with various shapes in Fol. 264 the same (place) . . . ²⁰so do the pupils in the same place see the Buddha in many ways as a result of their own (*karmas*). ²¹To others he seems to have become *parinirvṛta* there at that time at which moment he was born. For others, while in the harem, ²²he walks seven paces and comforts beings. The gods, who . . . him, worship him at his feet. ²³There are beings in the same community to whom it seems (that) for the sake of *bodhi* he went out with the gods. ²⁴For some, however, only now has he taken up *pravrajyā*. For others, he arose as Buddha long ago . . . ²⁵she turned the Wheel and rescued many beings. Afterwards, he became *parinirvṛta* and disappeared (then). ²⁶Just as the sun in the world of four continents (appears) to be rising over some lands, ²⁷over others setting, over others at midday, over others at night-watch, over others it appears set, over others (it appears) to be rising, ²⁸yet it is the same sun in the world of four continents (performing) its varied activity from Mount Sumeru, ²⁹so it is the same Buddha, who appears so varied because the pupils are (varied) on account of their *karmas*. ³⁰To some it seems thus: "His life was less than a hundred years." According to some, one hundred (and) twenty years . . .

- Fol. 265^r
- 31 kye vā śśau kalpu kye satā kalpa kye ysāru
kye vā pharu ysāre . nayu[tta kalpai jsina]
 - 32 kho nātāmā hota kuśala-mūla u ṣṣada
ttrāmu vara balysi . sañāna [daindi satva]
 - 33 crrāmu māñandāna purra hambaṇa ośku .
drraiṇu pracyānu kāḍāna hālā [jiye]
 - 34 kvī patāna gyastā kye āṣei'ṇa-vrrahoṇe
o vādāśā sarbāte bā'yyo [jsa . . .]
 - 35 ttrāmu māñandāna marā hamu vātā balysä
draiṇu pracyānu kāḍāna duru [. . . .]
 - 36 kyai pāśkalindā u hvatā gāmu nā saittā
cvī dharma-kāyā rū—pa-kā[yā ārūpyā]

- Fol. 265^v
- 37 ttā patāna balysä u karā balysu ne daindi
duru duru nā balysä sañāna [. . . .]
 - 38 kye vā batu ṣṣadda u kāḍē aysmū mulysgä
samu ttāṇdu pyuā're se paranā[rvyte balysā]
 - 39 saña brrikya bvāmata balysāna u mulysdā .
biśśā anābhoggāna anuva[rt]tāte satva]
 - 40 kyai trāmu daindā . kho ysarr(n)ai ggarā rruštā kyai
virūlinai āljseinau daindā [. . . .]
 - 41 samu kho ātāśi cātādīvye pīrmo
sumirina ggarāna ggūna [. . .]
 - 42 ttrāmu tterā balysä vasutā satvai hāḍe
kho nā gāmye karma trāmu [balysu vajsā're]

³¹According to some (his life was) one *kalpa*, to some a hundred *kalpas*, ³²to some a thousand, to some many thousands of *nayutas* (of *kalpas*). ³³As are their *niyāma*, power, roots of merit, and faith, so by the Buddha's expedient there (the beings see him). ³⁴Just as the full moon for three reasons always (becomes) crescent . . . ³⁵when the god who is blue-clad is before it or it rises in an intermediate region (or) by the rays . . . ³⁶so the Buddha for three reasons always . . . far away here. Some analyse him, and for a while there appears to them of itself what is his *Dharmakāya*, *rūpakāya* (or *ārūpyakāya*). ³⁷These are before the Buddha, and they do not see the Buddha at all. Very far from them by an expedient, the Buddha . . . ³⁸Some, however, have little faith and very limited intelligence. Only so much do they hear: '(The Buddha) has become *parinirvta*.' ³⁹Expedients, love, Buddha-insight, and compassion—he conforms easily to all beings. ⁴⁰Some see him such as a golden mountain shines; some see him as a beryl one or a silver one. ⁴¹Just as in the sky above the world of the four continents from Mount Sumeru . . . colours . . . ⁴²so is the Buddha so pure. But beings so (see the Buddha) as are the *karmas* of any of them.

- Fol. 266^x
- | | | |
|----|---|---|
| 43 | kyai ttandu daindä kho
ggampha-mase saittä . | duva hvam'vä kye hauda
handä[re . . .] |
| 44 | kye daso ggampha kye
kyai ttamdu daindä kho | sata ggampha cä ysaru
ggarä d[. . .] |
| 45 | kyai jsānu daindä kye
palamggäna harbässu | hama ssamdua änu .
ätä[su . . .] |
| 46 | kye vā ttü kşetru . | hīvyau karmyau satva . |
| | sañkliṣu daindi kye | pa[. . .] |
| 47 | kyai trāmu daindä . | se sätä abhäratä-kşeträ
suhävatä saittä kye [.] |
| 48 | kyai trāmu daindi . | se biśśä ratanyau vüdä
cai samgga uysma phāna bri[.] |

- Fol. 266^y
- | | | |
|----|---------------------------|---|
| 49 | kyai trāmu daindä . | kho gyastānu vämāna
kye vā rrä daindä a[.] |
| 50 | crrāmu pharu prriya | ttarrä ggamgye nitäyä
vūmūva prriyä kye [.] |
| 51 | kye vara dau daiyä kye | ysū bīysma kye kṣāru
kye syato huško hä[.] |
| 52 | ne vara dai bīysma | kṣārä ttatvatu byode
samu hīvyau karmyau vīvā[gä sā dätte] |
| 53 | crrāmyau jsa karmyau vara | prriyuvo' äta .
tti trāmu daindä nä ssü[.] |
| 54 | tta nä kīru yindä | hīvyau karmyau gāmu
tta vara pachusindä hīvāñ[.] |

⁴³Some see him as great as two men, some as seven. He seems a *ggampha* Fol. 266 in size. (There are) others (to whom he seems two *ggamphas*). ⁴⁴To some (he seems) ten *ggamphas*, to some a hundred *ggamphas*, to some a thousand. Some see him as great as a mountain . . . ⁴⁵Some see him walking, some sitting on level ground in *paryanka*-position, in the whole sky . . . ⁴⁶Some beings by their own *karmas* see that field full of torment; some . . . ⁴⁷Some see it as such: 'That is the Abhirati field.' To some it appears as the Sukhāvatī. ⁴⁸Some see him as such: 'He is all covered with gems.' Some (see) him . . . stones, clay, dust . . . ⁴⁹Some see him as palaces of the gods. Some see him as plains . . . ⁵⁰As many thirsty Pretas at the river of Gaṅgā, distraught—(there is) a Preta who (sees serum there); ⁵¹one* sees fire there, one pus, urine, one lye, one dry sand . . . ⁵²yet there is not really any fire, urine, lye there. (This appears) merely as *vipāka* because of one's *karmas*. ⁵³By whatever *karmas* they came there among the Pretas, then they see it as such, not . . . ⁵⁴Thus, because of his own *karmas*, he does not make use of them at all. Thus they perish there because of their own . . .

* Cf. 4. 46-8, 86.

Fol. 267^r 55 ttrāmā mā[ñandāna] ttāñā buddha-kṣettra . bodhisatvyau hamtsa 5
 56 vasutā parāsuddhā [. . . .] hävyau yā buhu karmyau samkliṣṭu dāyāmā 6
 57 kye battaru karma ttānu [. . . .]
 - jāta hārṣṭāyā ttī ttatvatu daindā . 7
 58 ne ttuto krrāyo balysä pakṣavā[. . . .]
 handara ma dyāmdu u haṇḍār ma ma daiya .
 59 uhu ma tta tta daiya se paranirvṛ[te balysä]
 [. . .] samu hāde ttatti ysātāmā vaysñā 9
 60 umā vā bustāmā balysūstu väcā[tr .]
 [. bu]ddha-kṣetra näjsä'—še' hvatā hvatā gāmu 60

Fol. 267^v 61 paḍāmjsi hettu uysnorānu u [. . .]
 [. . .] anuvarttite prrañihānyau balysä 1
 62 errāmā vainaiyai khvai hettu pa[. . .]
 [. hā]vyā karma trāmu balysu vajisde 62
 63 errāmu hama ūtca hävyau yā[. . . .]
 pharu padya daindā . ni ju śā ūce vikalpā 1
 64 ttāna śā pram̄mānu cu āgam[u]
 balysi marā ysātā u paranārvṛte vātcu 4
 65 ttī tta vainaiyā väta — [. . . .]
 hanāna kānai ttārā ttārthyau ttāri 65
 66 kye tta dṛṣṭā bal[yse] -o [. . . .]
 klahsyo jsa ysātā . u paranirvṛte vātco

ssSimilarly . . . in this Buddha-field with the Bodhisattvas, ⁵⁶clear, Fol. 267 pure . . . through our own *karmas* we see him afflicted with *kleśas*.
 srWhose *karmas* are lesser, their (view is better. When) they have actually been destroyed, then they see truly. ⁵⁸Not this function (had) the Buddha's *pakṣapāta* . . . 'Let some see me and may you others not see me. ⁵⁹May you see me thus: "the Buddha has become *parinirvṛta*." But I have now been born here. ⁶⁰For you I realized *bodhi*. I will show the various Buddha-fields severally.'

⁶¹The prior cause for beings and (the Buddha is the same): the Buddha conforms by his *prañidhānas*. ⁶²As the pupil, according to his (prior) cause (and) his own *karmas*, so sees the Buddha; ⁶³as the water is the same, (but) through their own (*karmas*) they see it in many ways, but this is not a *vikalpa* of the water, ⁶⁴therefore is that an authority which (is taught in) the *Āgama*: the Buddha was born here and afterwards became *parinirvṛta*. ⁶⁵Then thus the pupils became . . . as a one-eyed man compared with a blind man, so are those compared with heretics. ⁶⁶One who has such a view, the Buddha . . . Because of *kleśas* he was born, and afterwards became *parinirvṛta*.

56 cf. parāsuddha kṣetra vasuta 3. 117; vasuta pariśuddha buddha-kṣetru 10. 24.

61 cf. paḍāmjsi hettu 13. 160.

63 hävyau yā, cf. hävyau yā . . . karmyau 14. 56. Cf. 14. 20: ttrāmu vainaiyā hamo śsando balysu pharu padya daindā hävyau [karmyau].

66 cf. hamtsa klahsyo ysātā 14. 5.

- Fol. 268^r 67 [ysare ma]raṇā āchai hā rrāśāte bendā .
 ttändäka ju hastara sā ttärthyau drṣṭā 67
 68 [ne ne] butte balsä hävyo hotu gyadīna
 ttändäkai saittä hävyau karmyau hvandi . 68
 69 [ṣṣai ka āt]āśā haṃba—dā gyastyau āya .
 biśśa śsandā haṃba—da sā hvam' dyau āya 9
 70 [panā] gyastu balsu patāna deiyā pāchaṣṭā
 mamā āṇā beräte dātino bāru 70
 71 [. . .] āṇā panye balsä pāchaṣṭā
 samu trāmu dätte kho purra haṃbaḍa ṣṣive 1
 72 [kho hva'ndāmu] hota u puña trāmī daindi
 trāmu hvatā gāmu rro vara dhātu pyuvā're 2

- Fol. 268^v 73 [kye vara pharu] padiya hauri buljse pyūṣde .
 kye vā gratu pyūṣde hajvattete padamgyo 3
 74 [kye myānā-]indriya aysmūna utāra
 āssaina vasuta mahāyānu pyuvā're
 75 [kye vā] aysmūna u indriyo nuvāta
 batu nu kädä mulysdā u samtsārā puva'lsta .
 76 [ttätä tta]mdu pyu'vā're kho ātamuvo' padamja
 kho ni hävya hota kho buro dātā padāne .
 77 [ttrām]u māñnamdu kho hve' camdu padānu
 pasto väte bīdā ttando byehäte ūtco 7
 78 [ttamdu] dātinau raysu nāste uysnorā .
 cändäkei indriya khvei bvāmata hotte 8

⁶⁷He rules over (old age), death, illness. Such a small doctrine as this is better than (that of) the heretics. ⁶⁸Through ignorance, he does (not) perceive the power belonging to the Buddha. Because of the *karmas* belonging to a man, it seems but slight to him. ⁶⁹(Even if) the sky should be filled with gods, this whole earth should be filled with men, ⁷⁰(everyone) would see the *deva* Buddha before him visibly: 'He is raining down just for me the rain of the Law.' . . . ⁷¹The Buddha visibly appears to each like the full moon at night. ⁷²(According to men's) power and merits, so they see him, so too they severally hear there some of the Law. ⁷³(One) hears in (many) ways about the merits of liberality; one hears about the commandment, the description of wisdom. ⁷⁴(Some, of middling) sense, noble in mind, pure in heart, hear about the Mahāyāna. ⁷⁵(Some) are restrained in mind and senses—they have very little compassion and are frightened of *samsāra*—⁷⁶(these) hear so much as there is a description of in the *Āgamas*, as is their own strength, as much as the vessels of the Law (can hold). ⁷⁷This is like a man who gets as much water as the vessel he carries to the pool (can hold): ⁷⁸a being obtains (as much) savour of the Law as his senses are great, as his understanding is capable.

Fol. 269^r 79 hamī raysä ūce ttuto šsando häste .
 hvatā gāmu ttīma vicātrū chei' yande 9
 80 trāmu hamä dätä raysäna indrya häde
 drai-padya gāmu drraya yāna hvañäre
 81 hävyo pharo pyūvā'—re hivya gāmu salāva
 bišsu nā anuvarttäte balyasnä bajāssä 2
 82 cīyä uysnora ttu skyätu marä hayäri—
 ndä kāmu skyätu rrundä cakkravarti upäta 2
 83 padama hisindä kye jälānu ggätä'ka
 trāmu kaljändä kho bināñi väcätträ 3
 84 hvata hvatī gämye uysnora puñyau jsa .
 kho ni kṣamäte hayä—de tta bi(nā)ñu pyuvā're

Fol. 269^v 85 trāmu balyasnä anābhoggäna dätä
 bišsä karma indriya anuvarttäte hvä'ndä [5]
 86 ma ju ye ttuto šsando karä bitamo ya[ndä]
 ttäna tta hvate sütro hamatä sarvañi balyä
 87 avamätä balyä viśayä rräśä atä—
 stä ssai rro brahmänä ba—ttaru hota kho balyä [7]
 88 ttävatriśänu patäna närmäte brahma cerä
 ttävatriśä panye pa—täna nita'stä . 88
 89 pani ttävatriśä pa—täna brahmu vajsäsde
 mamä patäna äste muho jsa hväñite balyä
 90 šsakkrä tterä hota šsakkrä närmäte gyoysa
 pani aysuri jasta bendä vajrräna ätä 90

⁷⁹The same is the savour of the water that besprinkles this earth. Just as Fol. 269
 of itself it produces various seeds and buds,⁸⁰so the Law is the same in
 savour, but as the senses are threefold, three Vehicles are mentioned.
⁸¹They hear their own language, their own speech: the *Brahmasvara*
 conforms to them all.⁸²When beings rejoice here at that moment when
 there is the arising of a *cakravartin*-king,⁸³winds come which strike the
 bells of the lattices like varied lute-music.⁸⁴According to the merits of
 each severally, as it pleases them to rejoice, so do beings hear the music.
⁸⁵Likewise, the Buddha-Law easily conforms to all a man's *karmas*,
 senses.⁸⁶So that no one on this earth should have any doubt at all, for
 this reason the all-knowing Buddha himself spoke thus in a *sūtra*:
⁸⁷Unlimited, unthinkable is the Buddha's range, sphere. Even Brahma
 has less power than the Buddha.⁸⁸In the presence of the *trāyastriṁśa*-
 gods, he created Brahma-gods. As many as are the *trāyastriṁśa*-gods,
 one (Brahma-god) sat down before each.⁸⁹Each *trāyastriṁśa*-god sees
 a Brahma-god before him: 'The Buddha sits before me, talks with me.'
⁹⁰So great is Śakra's power, (yet) he created Śakras as fighters. †Each
 god went against an Asura with a *vajra*.

- Fol. 270^r
- 91 biśśā aysura nyauṣṭa u väysä kujsō väte tranda
cu ne rro vā balsā hävye irdi u hota 1
 - 92 īrāvaṇā hastā ttāri hota balonda
kvī śsakkrā bvai'ttā ttāvatriśyo hamtsa 2
 - 93 kamalā närmändā drraivaredärsā hamälä
pani kamali haska mästa kṣei' kṣei' śsīya 3
 - 94 panā haskä bendä vasute hoda viysāmji
hoda väysa mästa hoda avitsarä bendä 4
 - 95 hamtsa ysurrā brīyai gyaçā trāmai irdā
gyastānu kädāna ttedärā hotu näjsaṣde 5
 - 96 cu ne rru vā balsā kye ttārā hota u mulysdā
satvānu kädāna u ni ju irdi nijsaṣda 6

- Fol. 270^v
- 97 kye rru buḍaru ttatvatu balysāna kṣamīyā
västarna hota hävāñe ṣṣadde jsa pyūṣte
 - 98 varī ttāto sūtruvō' samu kūṣāta jsei'ṇu
ku aysu ttuto ttändäko thīyaimā bataku
 - 99 biśśu kye hvatu yindä cu balysānu padamgya
cu aysu ttuto ttändäko tto vaysñā hvataimā
 - 100 tyau puñyau hamtsa biśyau satvyau biśso
balysānu hoto thatau bustā hämāne

pharṣava parste pīde ysambastā hamtsa ttāna
ci-ṇi āśirī byāta yāde iyā mam udīṣā 1

All the Asuras were defeated and entered the bud of a lotus. How much greater are the *rddhis* and power belonging to the Buddha! *⁹²So mighty is the power of the elephant Airāvāṇa: when Śakra mounts him with the *trāyastriṁśa*-gods, ⁹³he conjures up thirty-three heads altogether. Each head has six great white tusks. ⁹⁴On each tusk are seven pure lotus-beds. Therein are seven great lotuses, seven Apsarases. ⁹⁵(If) one has passion together with anger, a fool, (yet) such are his *rddhis*, such power does he exhibit for the sake of the gods, ⁹⁶how much more would the Buddha (have power)! Who would have such power and compassion for the sake of beings and yet would not exhibit his *rddhis*?

⁹⁷Anyone whom the Buddha-power should in fact please because of his own faith to hear yet more in detail ⁹⁸should merely seek it out quickly, at once, in those *sūtras* whence I have extracted this brief, short (description). ⁹⁹Who can teach completely the description of the Buddhas? Since I have thus now taught this small (description), ¹⁰⁰by these merits, may I quickly together with all beings be able to realize the whole power of the Buddhas.

The official Ysambasta, together with him who would have remembered my teacher for me, ordered me to write (this).

CHAPTER 15

Chapter 15 contained originally 133 verses (see p. xvii), extending from fol. 271^r to 282^r. Three of these folios are missing, 275-7 with 15. 49-84. Those surviving are defective. Five of the extant folios, all defective, 272-4, 278, 280, were published for the first time in 1965. The position of fol. 278 is conjectural, as the folio number is not visible. The new folios were edited with translation and commentary by R. E. Emmerick, *Asia Major*, N.S. xii. 2, 1966, 148-78.

This chapter begins by extolling the importance of faith. After the first folio the sequence of thought is not clear. Reference is made to the transcendentalist view of the Buddha's life (15. 31-2 cf. 13. 56-7) and the doctrine of *śūnyatā* is discussed (15. 115-23).

Fol. 271^r

- 1 Siddham ṣṭaddo hvate harbiṣye śśāratete gyastā balyā paḍo—
 śu cu ttā ttate *hävya* utāra ṣṭaddo vara hvāṣṭo västāte 1
- 2 pamjsa bala ṣṭadda paḍoysä no parāhīnā amṛgga ṣṭadda
 varā hvāṣṭa paḍoysä . ṣṭaddendri indri *hvāṣṭa* 2
- 3 ṣṭadde jsa ye trāmātē vā—mu klaśinā sūttra tta hvīnde
 ṣṭadda samu trāma kho māta biṣye śśāratete saṃtsera 3
- 4 ttāna tta hvate sarvañi balyā sūtrā daśadharmakā vīrā kho ni
 paṭhutā ttīma nā rrīttā . ttrāmu śśāratatā aṣṭaddi 4
- 5 ṣṭadu vara ttrāmu baysā—re dākṣāṇya biṣyau diṣyau jsa
 samu kho mura kiśśāñā bā—śa tcamāñña hiyāra pharāka
- 6 ka va ggamjsa ttamdyā āya . ṣṣei ne batu kye hve' aṣṭaddā .
 aṣṣadye hvā'ndā tta seittā balyā paranärväte nāstā 6

Fol. 271^v

- 7 ttāna cu aysu balysu nā daimā pharu ttā hära cu hälysda īndi
 aṣṭaddā nā häde nā daiyā kho rro priya ūtco ne daindā 7
- 8 aṣṭadda ju hvandā ne oysārā ttatātā ṣṭānye jīyā cīyā
 ttū pyūṣde karma jyāre khājätā lāstanu yindā 8
- 9 māmkuya rro īndā heinā kho—ca u huna cimṛgga supiya
 kye nā hvatāna-kṣīru bajo—ttāndā ttu ju ye gāvū ne oysde .
- 10 balyā ṣṣai aṣṭā cī pyūṣde . vari oysde aṣṭaddā cau ka—
 rma cu tā yiṣe haysgu ku jso aṣṭā śśāru mā vaska 10
- 11 arahamda balysa hämāre kye ttū sūtru vāsāte pyūṣde
 puṣṣvai kāḍāyānā jyārā puñai avamāta hämāre 1
- 12 cīyā ttū pyūṣde aṣṭaddā ṣṣradā vāte sūtru ne nāste .
 kyerā buḍaro balysa hämā—re ttārā jso mā hastaru vaska 2

¹Success. The *deva* Buddha called faith the chief of all goodness. Fol. 271
Whatever those noble possessions are, he has placed faith supreme there.

²There are five *balas*: the chief is faith. There are nine kinds of moral restraint: among these faith is supreme, chief. The sense of faith is the supreme sense. ³Through faith one crosses the sea of *kleśa*. Thus it is proclaimed in the *sūtra*: 'Faith is just like the mother of all goodness in *samsāra*'. ⁴Therefore did the all-knowing Buddha speak thus in the *Daśadharmakasūtra*: 'Just as a burnt seed does not grow, so the goodness of the unbeliever does not.'

⁵Venerable men from all directions so frequent a believer as birds a dense garden in which there are many fruits. ⁶If there should be a great fault, it would not be small even for one who was an unbelieving man. To an unbelieving man it appears thus: 'The Buddha has not become *parinirvṛta*, ⁷because I cannot see the Buddha.' Many are those things which are present but the unbeliever does not see them, just as the Pretas do not see the water. ⁸Unbelieving men are not angry: 'Wealth here disappears.' When he hears this: 'Karmas disappear', he is troubled. He causes a dispute. ⁹There are Māmkuyas, Red Khocas and Hunas, Cimggas, Supiyas, who have harmed our Khotanese land. For a time one has not been angry about this. ¹⁰When he hears: 'The Buddha does indeed exist', the unbeliever is angry at once. What are your *karmas*? Why did it cause you trouble? Whence is there good for us? ¹¹They will become Arhats (and) Buddhas who recite, listen to this *sūtra*. His evil deeds will completely disappear. Unlimited merits will accrue for him. ¹²When an unbeliever hears this, if he becomes a believer (but) does not accept the *sūtra*: 'The more Buddhas arise, so much the better for us...'

Fol. 272^r 13

14

15 tta - [.] - [.]
[.] [.]16 käde nu [. . .] - ä mäđāna ttäte ustamu ssama[na .]
[.] [.]17 kai jsina bă[d- .] - ta itä ayī batu däta [. . .]
[.] [.]18 abäđä cüde märiya . ne ju pattarro dul- [. . .]
[.] [.]Fol. 272^v 19 ssai rro väta mulysdä u ssai satva marata ad[.]

[.] [.]

20 ko yä - - - jse - äru kho nisara späta ya[nindä]
[.] [.]21 vä - ä [.] - ä u püştändä ssahäne [.]
[.] [.]22 cī [.] - ä du - [.]
[.] [.]

23

24

... ¹⁵thus . . . ¹⁶very their . . . gracious One. These monks at last . . . Fol. 272
 If his life . . . should be. Alas! Little has it been seen . . . ¹⁸Why should
 he die before his time? Not food . . . ¹⁹There was even compassion too
 and even the beings here . . . ²⁰Would that one . . . just as generals make
 expeditions . . . ²¹and they have read of the virtues . . . ²²When . . .

- Fol. 273^r 25 [.] - [.]
 [.] [.]
 26 - kye ṣṣu b- [.] - ä uska ṣṭānā vaphūste hūm[.]
 [.] [.]
 27 pārhāna-dharma ṣṣu hv[i]nde . kau ṣṣuvātā phāta pharā[ka]
 [.] [.]
 28 balysu varā ttārā tta hvā—ñindā ne pīrīndā upāyā[.] -
 [.] [.]
 29 ka tä tta vätā iyā kho hvā—ñindā cu pharu duṣkara kire
 [.] [.]
 30 murdhāgatā arṇjalā kachā ttä ṣṣu surju ṣṣando ysāta .
 [.] [.]

- Fol. 273^v 31 ko tta vyā sarvañā balysa . khau ṣṣakkrā dastāna skvaiya .
 [.] [.]
 32 cu rro sāja balyā ṣṣahāne biśśā bustā hatāru nā siye
 [.] [.]
 33 pamjṣa sate ysamtha paḍā ṣṭānā mahākālśavi sthīrā
 [.] [.]
 34 drravā mallaputrā s[tha]vārā rāhulā ṣṣei hūñā ne vä -ä[.]
 [.] [.]
 35 ṣṣai hvī'yā y[s]am[th .] -au - kye ne paḍā ṣṭānā pathī[.]
 [.] [.]
 36 [.] [.]
 [.] [.]

... ²⁶who indeed . . . Being above he drove out . . . ²⁷He is called Fol. 273
parihāna-dharman if he diminishes many pleasures . . . ²⁸To the Buddha
they speak thus: "They do not believe through an expedient . . . ²⁹If it
should have been thus for you as they say, since (you have performed)
many marvellous acts . . . ³⁰*mūrdhāgata, arṇjali, kaccha*: these have
indeed been born on pure ground . . . ³¹If it had been thus, all-knowing
Buddha, how would Śakra touch you with his hand? . . . ³²And what
virtues would the Buddha learn? (If) he realized them formerly, he did
not learn them . . . ³³Five hundred births previously the Elder
Mahākāśyapa . . . ³⁴Mallaputra, the Elder, Rāhula, even in a dream
not . . . ³⁵even in human birth, who did not previously refrain . . .

31b cf. I3. 56: khvai ṣṣakkrā dastāna skvaiya.

32 cf. I3. 57: biśśā māstā bustā ṣṣahāne cu rro sāja ttīyā ṣṣahāne.

Fol. 274^r 37 [.....] [.] --- [.]
[.....] [.....]
38 ssai cakkrava[r]ttä rrundi nästä sänä kho ño vā balsä [.]
[.....] [.....]
39 anäruddhā bārañā ssei ä—stä kye käde batu väte [.]
[.....] [.....]
40 bakulä ssu sthīrā bälsmägya samu halirau ssau hüde .[.]
[.....] [.....]
41 balsä tterä aruvo' pharā—ko samtsera hüde bilsamägya
[.....] [.....]
42 kho rro ysäđä rüvää näjsäte upäyäna puškalasärä nai
[.....] [.....]

Fol. 274^v 43 maharamggu jsiñau hvam'du ssai hißanä khastu ne yindä
[.....] [.....]
44 ka tta dästu iyä se ko va uysnora bašdye pvä'ro tta
[.....] [.....]
45 yaśśä ssamanä haskäna . khäysä ysojsä gyastüni .
[.....] [.....]
46 pärhāna-dharmä ju nästä . arahamdi cu rro vā ba[balsä]
[.....] [.....]
47 oskämjysya harbi[ss]e balya . sañäna paranärväta dy[are]
[.....] [.....]
48 [.....] -- la rra --- [.]
[.....] [.....]

38 cf. 13. 66; ssai cakkravarttä rrundi nästä sänä kye hamtsa-klaissa sarvamñä balsä mära sani kyä jätä klaissa ma nasu.

39 cf. 13. 93; aniruddhā bārañi ssei ästa kye tteri batu väte horä.

40 cf. 13. 102; bakulu ssu sthīri bälsmägya samu halirau ssau hüde.

41 cf. 13. 103; kye ttärä pharu hode anañkhištä aruvo' hatädaru balsä.

44 cf. 13. 81; cu tta distu khastä kuhe' jsa ko hvä'ndi bašdye pvä'ro.

45 cf. 13. 83; yaśśä ssamanä haskäna khäysi ysausjä gyastüni narandi.

47 oskämjysya harbissé balya, cf. 13. 121; auškämjysya harbissé balya. sañäna paranärväta dy[are ?], cf. 13. 136: sañäna . . . paranärväte dästä.

...³⁸Even a *cakravartin*-king has no enemy, so that surely the Buddha Fol. 274 does not (have Māra as enemy). . . .³⁹Would even Aniruddha, Vāraṇa, have stayed with one who had so little (alms) . . .?⁴⁰The Elder Bakula indeed in the Bhikṣusaṅgha gave just one myrobalan . . .⁴¹The Buddha gave so much medicine in *samsara* in the Bhikṣusaṅgha . . .⁴²When he too showed an aged form, by an expedient, Puṣkarasarin not to him . . .⁴³The condemned athletic man even iron cannot wound . . .⁴⁴If it had appeared thus: "Would that beings may so fear sin . . .⁴⁵Delicious, heavenly food (came out) of the tusk for the monk Yaśas . . .⁴⁶The Arhat is not a *parihāṇa-dharman*, how much less a Buddha . . .⁴⁷Eternal are all the Buddhas. By an expedient they appear *parinirvita* . . .

- Fol. 278^r 85 [. . .] - [. . .] [. . .] - - ggūst[.]
 [.] [.]
- 86 [. . .] - u bru [. .] pamjsāre ttiyā hatsāre
 [.] [.]
- 87 [.] - ya kṣīrañā mästa . pamjsa ggate ysam̄tha vicitra
 [.] [.]
- 88 balysūña ggūtra tcohora kṣāta' byātargyo samñē -
 drrai [.] [.]
- 89 dāna-pārāmata trāma samu kho mārgga pharāka
 ho[.] [.]
- 90 parāhā nä vasutā ssilä yānā pāta'jsä bārai mästä
 ssí[l-] [.]

- Fol. 278^v 91 pīrä māñamdu hamam̄gu . uysnora byāta yanāre
 ttär[ā] [.]
- 92 käde nähalamāna hämäre kṣāndā-rata mātravihāra
 ne [.] [.]
- 93 mulśde jsa nä hūnä hamättä svīdā ākṣütä hämänä
 rre [.] [.]
- 94 [sa]māhānyau jsa nuvaštāre kho samtsārā padamgya dharmānu
 [.] [.]
- 95 [.] - - ä dātä mahā—yānā vasutā ttāri hāde
 [.] [.]
- 96 [.] - [. .] - - i -āta atā -e
 [.] [.]

... ⁸⁵flesh . . . ⁸⁶they put on, then they take off . . . ⁸⁷great lands. Various Fol. 278
 births in the five *gatis* . . . ⁸⁸The four *Buddhagotras*, the six *anusmyrtis*
 and the *samjñās*, the three . . . ⁸⁹Such is the *dāna-pāramitā* as many
 paths . . . Their moral restraint, *śila*, is pure. The *yāna* is powerful, a
 great vehicle of *śila* . . . ⁹¹They remember beings impartially like a
 father, so . . . ⁹²They become very reverent, delighting in *ksānti*, in the
 maitrā-state, not . . . ⁹³Out of compassion their blood changes. It begins
 to become milk. Their veins . . . ⁹⁴They investigate by meditations how
 samsāra is a manifestation of *dharmas* . . . ⁹⁵the Law of the Mahāyāna
 is pure. But those . . . ⁹⁶very . . .

[India Office Library H[oernle] 142 NS 53]

Fol. 279^r 97 ttäti diva[te]

[

98 khāhe āssim[je]

[

99 karavīra āce j[s]i[r]auka

[

100 no padimāre hu[

[

101 buśśānai ca[n]da[nā]

[

102 vasuta bal[ysa]

[

Fol. 279^v 103 śśāra byāta[r]ja [

[

104 tcohorei ggūla - [

[

105 grūsu grūsindā ba[

[

106 daiya samtsera - [

[

107 hana hämäta ku [

[

108 kivat�au - [

[

⁹⁷These the deities . . . ⁹⁸Springs, ponds . . . ⁹⁹Sparrows, water-birds, Fol. 279
 ruddy-geese . . . ¹⁰⁰They make . . . ¹⁰¹Scented sandalwood . . . ¹⁰²Pure
 Buddhas . . . ¹⁰³Excellent mindfulness . . . ¹⁰⁴Four balls . . . ¹⁰⁵They
 call . . . ¹⁰⁶Behold in *samsāra* . . . ¹⁰⁷They became blind when . . . ¹⁰⁸By
 fishermen . . .

⁹⁸ cf. khāhe . . . āssim[je] 3. 42; khāhe āssim[gye] 20. 4; khāhi āssim[gye] 22. 117.
 Transcription also in *KT*, v. 27. Identified by M. Leumann.

- Fol. 280^r 109 [.....] - - [.....]
 [.....] [.....]
- 110 tī anābhogga-carye vaska adhiṣṭhāre cu [.]
 [.....] [.....]
- 111 nuva velā ttīyā hatsāre ttrāmu ākṣvindā pa[mäte]
 [.....] [.....]
- 112 cite svarṇa-sūttāra vā samkha-hāra ysarrnā [.]
 [.....] [.....]
- 113 ggavākṣā pale ggā'ka cī hataljsāre padamä[na]
 [.....] [.....]
- 114 sarvañā balya . kho hadē ttārā rrašto hvatai
 [.....] [.....]

- Fol. 280^v 115 hūsta gyadīna . hūña śā' samñā umā
 [.....] [.....]
- 116 jśida jadīna satva samtsera bi[ssā]
 [.....] [.....]
- 117 dr̄ṣṭā vācātre ośe parikalpā ttu [.]
 [.....] [.....]
- 118 ttuśśā abhāva biśśā sarvadharma [.]
 [.....] [.....]
- 119 aysmā śśūkā . tcamāñā ā[.]
 [.....] [.....]
- 120 [.. gyad]īna cā[']ye mā[ñ]and- . .
 [.....] [.....]

...¹¹⁰Then for the sake of effortless activity they bless what . . .¹¹¹ac- Fol. 280
 cording to the season, then they take (them) off. So they begin (to put on)
 ...¹¹²necklaces, or gold threads, coral-garlands, golden . . .¹¹³windows,
 banners, bells, when they flutter in the wind . . .¹¹⁴all-knowing Buddha,
 but how very rightly you have spoken . . .¹¹⁵You are sleeping through
 ignorance. In a dream that *samjnā* of yours . . .¹¹⁶Deceived through
 ignorance are all beings in *samsāra* . . .¹¹⁷Various views, evil *parikalpas*,
 this . . .¹¹⁸All the *dharma*s are empty, unreal, . . .¹¹⁹The mind alone
 in which . . .¹²⁰through ignorance, resembling magic . . .

- Fol. 28r^v 121 kho ūca banhya . āyāre trāmā [.]
 [.....] [.....]
 122 aysmū trāmā samu kho ātāsā [ttuśśai]
 [.....] [.....]
 123 crrāma vasutāñā ātiñā dätte tcarā [.]
 [.....] [.....]
 124 ttātāna haṃggarggāna ttāri muditto vāte āṇa vimā[ñā]
 [.....] [.....]
 125 kuśsala-mūlinā bhāta ce ni pale ttrāmu barīndā
 [.....] [.....]
 126 jñāna-pārāmato vīrā daśśime bhūme jsa uska .
 [.....] [.....]

- Fol. 28r^v 127 vasuta dātīnā ratana ne ni pīha busta hāmāre
 [.....] [.....]
 128 māstu ssūraṃggama varā ā—ṇa samāhānu bvāre ssai ne
 [.....] [.....]
 129 dasau ro māsta samāhā—na balysāna patārgya [.]
 [.....] [.....]
 130 tter gyasta balysa balonda tterā nā avamāta anamitta
 [.....] [.....]
 131 aksubhyā ttāma bodhisatvā mahāyāni pharāke [.]
 [.....] [.....]
 132 kyai jsa pyūṣṭāndā dharma-dīśa—ñā balysūste padam[gyo . .]
 [.....] [.....]

¹²¹As trees are reflected in water, so . . . ¹²²The mind is just like space, Fol. 28r
 (empty) . . . ¹²³As a face appears in a clean mirror . . . ¹²⁴From this assem-
 bly those in Muditā in a palace . . . ¹²⁵The root which is the merit-root of
 those who so carry their banners . . . ¹²⁶In the *jñānapāramitā*, above the
 tenth *bhūmi* . . . ¹²⁷The pure Jewels of the Law—their prices cannot be
 known . . . ¹²⁸They realize there the great *Sūraṅgama-samādhi*. Even
 not . . . ¹²⁹and the ten great Buddha-samādhis, the āvenika(-dharmas) . . .
¹³⁰So powerful are the *deva* Buddhas, so unlimited, endless is their
 (power) . . . ¹³¹Then Akṣobhya, Bodhisattva of the Mahāyāna, many . . .
¹³²who have heard from him in the exposition of the *Dharma* the de-
 scription of *bodhi* . . .

- Fol. 282^r 133 kye buro ttutu hvanau pva'te yāva kyai pīde [pariya]
 [.....] [.....]
 1 Siddham bātā käde ggāma—ñi rraysgä sā ttäte ysa[maśa—]
 [ndā vīrā] [.....]
 2 trāmu māñandā uysnorā—nu aysmū drātai rraysgä
 [.....] [.....]
 3 ttäye bendā aysmū hāde balysūsta aysmū ysātā
 [.....] [.....]
 4 ka va bātā härthanu vaṣṭā ysamaśsandai harbässä pittā
 [.....] [.....]
 5 ttäna bodhisatva aysmū mulśde jsa paindā harbiśvī
 [.....] [.....]
- Fol. 282^v
- 6 ci hāde jīye ku na-ro balysa hämäre
 [.....] [.....]
 7 crrāmu biśsä-hastamä sārā biśsäye ysamaśsandai bhāvā
 [.....] [.....]
 8 sā ūtco därysde ce bendo biśsä ssandā hamtsa ggaryau jsa
 [.....] [.....]
 9 ka va kāmjana-cakkrā nā ā—ya ysamaśsandā ne ṣtuta [hä—]
 [miru] [.....]
 10 ka va bodhi-cittā ne āya balysä ju ye karā ne h[āmi—]
 [ya] [.....]
 11 biśsä buddha-dharma drraya yā—na bodhi-cittā nā -ā[. .]
 [.....] [.....]

¹³³Whoever should listen to this teaching as far as 'who (should order) Fol. 282 him to write' . . .

CHAPTER 16

All the folios of this chapter, which extends from fol. 282^r2 to fol. 287^v2, 67 verses, are partly extant, so that one line in every two is preserved. This chapter is unique in its great metrical variety (see p. xxi).

Chapter 16 is a supplement to Chapter 10. It follows the eleventh chapter of the *Daśabhūmikasūtra*. The *bhūmis* are here compared with the ten great mountains of Buddhist cosmogony:

1. Himavant	Pramuditā
2. Gandhamādana	Vimalā
3. Vaipulya	Prabhākari
4. R̄sigiri	Arciṣmati
5. Yugaṇdhara	Sudurjayā
6. Aśvakarna	Abhimukhī
7. Nimiṇdhara	Dūraṇgamā
8. Cakravāda	Acalā
9. Ketumant	Sādhumatī
10. Sumeru	Dharmameghā

In 16. 38-44 are mentioned the four continents: Uttarakuṛu, Pūrvavideha, Godānīya, Jambudvīpa. This is the reverse order from, e.g., *Lalitavistara* (ed. S. Lefmann), p. 149.

¹Success. The winds are very swift, fleeting. It (in) these (worlds) . . .

²Like this, the mind of beings is tremulous, fleeting . . . ³But a mind above this is a mind born for *bodhi* . . . ⁴If the wind should suddenly stop, the whole world falls . . . ⁵Therefore the Bodhisattvas with compassion protect the mind. All it . . . ⁶When it disappears, however, before Buddhas arise . . . ⁷As the best essence of all, the substance of the whole world . . . ⁸This supports the water which is above. The whole earth with the mountains . . . ⁹If there were no Kāñcanacakra, the earth could not stand . . . ¹⁰If there were no *bodhicitta*, one would not (become) a Buddha at all . . . ¹¹All the *Buddhadharmas*, the three Vehicles, *bodhicitta* . . .

- Fol. 283^r 12 ttrāmu māñadu . ūtca hulgo [. . .]
 [.] [.]
- 13 trāmu atā nonä hulgi aysmū [. .]
 [.] [.]
- 14 biśpadā ūtca hämäta ssāndā ttī[yā]
 [.] [.]
- 15 ssārā aysmū nästā kye ssāratete padānā
 [.] [.]
- 16 käde mästa kīrā u kä—de aysmū ośa kho ye
 [.] [.]
- 17 ssāru aysmū balysa āśayu nāma yādā[ndā]
 [.] [.]

- Fol. 283^v 18 āśayāna rraṣṭāna . pārāmate nāste .
 [.] [.]
- 19 crrāmu ttuto ssāndo vīri biśsūnya panama hämār[e]
 [.] [.]
- 20 crrāmu māñamdu bodhis—a tvā biśsūni biśsu hedā sa—
 [mu kho] [.]
- 21 kho ju ssāndā hisu nā yā—nde cu vara nāsāre uysno—
 [ra] [.]
- 22 crrāmu ggare bāysafii sa—tva biśsā būma-divata -ä .
 [.] [.]
- 23 kyerā ssāndā storu kṣamova cvī ye väitä asä[du yindā]
 [.] [.]

12 Similarly, water is soft and . . . ¹³so is the mind very tender, soft . . . Fol. 283
 14 First of all water arose, then the earth . . . ¹⁵He does not have a good
 mind who is (not) a vessel of goodness . . . ¹⁶Very great deeds and a very
 evil mind, as one . . . ¹⁷A good mind the Buddhas have given the name
 of 'āśaya' . . . ¹⁸With right 'āśaya', he undertakes the pāramitās . . .
 19 As on this earth all kinds of arisings take place . . . ²⁰Likewise as a
 Bodhisattva gives away every kind of everything . . . ²¹As the earth
 does not grudge what beings take from it . . . ²²As mountains, woods,
 beings, all earth-deities . . . ²³However extremely patient is the earth
 when one does evil to it . . .

- Fol. 284^r 24 crrāmu ggarā mästä cakkravā—lä harbiśšu paljsa[tä . .]
 [.] [.]
- 25 ttrāmu māñandā bodhisatvā karittātā bihi[ya .]
 [.] [.]
- 26 nari māñandā sahyāñe ssō ssūke kāraṇe stor[e]
 [.] [.]
- 27 crrāmu karmyau jsa sahyindā stora dukha narya nariya
 [.] [.]
- 28 mätra-vähāri bodhi—satvānu hasai . mu—
 [.] [.]
- 29 ssakkrā vämūhā kūlu satä-ysäre a—
 [ysura . . .] [.]

- Fol. 284^v 30 panye vaśärna tteru vätä hištä aysuri
 [.] [.]
- 31 tta tta bodhisatvā jänā—ña sarva-satvānu biśśā[nu]
 [.] [.]
- 32 crrāmu ggarā tcüryo ratanyo jsa sumīrā samudrä
 [.] [.]
- 33 cvi ysarrnai ttorä kye halci hā hatiys[d]e
 [.] [.]
- 34 tta vā avaśśärṣṭā cvi handara ttaura [trām-]
 [.] [.]
- 35 samgrahā-västa tcamna näste [. . .]
 [.] [.]

Traces of 30-5 are still visible under 42-7. From these Leumann obtained the following variants: 30 väte; 32 ratanyau, sumiri; 34 ttorä. From 46 he obtained the reading trā in 34. It is not visible in the photographs available.

²⁴As the great Cakravāda mountain completely surrounded . . . ²⁵Like-
 wise a Bodhisattva has exceptional energy . . . ²⁶Like hell, fierce torments
 must be endured one by one . . . ²⁷As in hell because of their *karmas*
 they endure the fierce woes of hell . . . ²⁸The *maitrā*-state is the sphere of
 Bodhisattvas . . . ²⁹Sakra's *vimokṣa*. A myriad-thousand hundred
 thousands of (Asuras) . . . ³⁰With a *vajra* he comes upon the forehead of
 every Asura . . . ³¹So by a Bodhisattva are all beings' (woes) to be re-
 moved . . . ³²As Mount Sumeru (made of) the four precious stones, the
 ocean . . . ³³which has a golden summit, which shines forth every-
 where . . . ³⁴So the remaining ones, its other summits . . . ³⁵by which he
 undertakes the *samgrahavastus* . . .

- Fol. 285^r 36 ni hađe vā trāma bodhisatva hā[māre]
 [.....] [.....]
 37 crrāmu māñamdu närväśšeō ham[amggo]
 [.....] [.....]
 38 tcūratasä dīvā uttarūvā tcoho[ra]
 [.....] [.....]
 39 jsina vara uspurra ne ye miđe abāđā
 [.....] [.....]
 40 ttrāmu māñamdu ne hañdī väte abāđā
 [.....] [.....]
 41 sī marañā hvā'ndi ku puššo śrāvaka-yānā
 [.....] [.....]

- Fol. 285^v 42 purvatī divi khu purra hañbađa trāmä
 [.....] [.....]
 43 ggoyāni dīvā kho purra hälā trāmä
 [.....] [.....]
 44 dryau dharmyau jsa jañbvī—viya huvā'ndi [.]
 [.....] [.....]
 45 balya panamäre marata ssūra kariha
 [.....] [.....]
 46 bvemäte jsa virśina biśsä mulśde jsa rrī[ye]
 [.....] [.....]
 47 lamggä šsu kamtha rakṣa—ysyau hañbađa [.]
 [.....] [.....]

³⁶but they do not become such Bodhisattvas . . . ³⁷As a distinctionless, Fol. 285 undifferentiated . . . ³⁸The four-cornered Uttarakuру-dvīpa four . . . ³⁹Life there is complete. One does not die before one's time . . . ⁴⁰Like-wise not within before the time . . . ⁴¹That is death for a man where completely the Śrāvakayāna . . . ⁴²The Pūrvavideha-dvīpa is like the full moon . . . ⁴³The Godāniya-dvīpa is like the crescent moon . . . ⁴⁴Because of three *dharma*s, the men of Jambudvīpa . . . ⁴⁵Buddhas arise here, bold, energetic . . . ⁴⁶In knowledge, in heroism, in compassion, he has excelled all . . . ⁴⁷The city of Laṅkā is full of Rākṣasas . . .

- Fol. 286^r 48 crrāmu urmaysde . harbiśśā rūva n[äjsaṣde]
 [.....] [.....]
- 49 bodhisatvānu hajvattātā gyadim[ju]
 [.....] [.....]
- 50 crrāmu purra brūñātē ttītā kvi harbiśśā pyaure paśindā .
 [.....] [.....]
- 51 ku ṣta candāvani mūra vari hamdara ratana hämā—
 [re] [.....]
- 52 ratana samudrro bodhisatvānu pharu
 [.....] [.....]
- 53 ka bodhisatvā . pharu dātu siyā väte
 sa[.....] [.....]

- Fol. 286^v 54 crrāmu samudṛ anupūrva-nimnā biśśā
 ttr[āmu ..] [.....]
- 55 ūtca samudru eka-raysa (s)ūra biśśā
 [.....] [.....]
- 56 crrāmu vicitra samudru rūva pharu .
 [.....] [.....]
- 57 dasau ggare mästa samu—dru sumirā khalattī vā
 [.....] [.....]
- 58 nämändharä vä(na)tä cakravä—lä tcälco vävä himava[ndä]
 [.....] [.....]
- 59 spätyau ratanyau jsa raysä—yanyau harbiśśā ä - [.]
 [.....] [.....]

- 48 As the sun (displays) all forms . . . 49 The wisdom of Bodhisattvas the Fol. 286
 foolish . . . 50 As the moon shines then when all the clouds set it free . . .
- 51 Where the Cintāmani jewel is found, there arise other jewels . . .
- 52 The jewels in the ocean of Bodhisattvas are many . . . 53 If a Bodhi-
 sattva has much studied the Law . . . 54 As the whole ocean becomes deep
 gradually . . . 55 All the water in the ocean has salt as its one savour
 . . . 56 As in the ocean there are many varied forms . . . 57 (There are)
 ten great mountains in the ocean: Sumeru, Khadiraka . . . 58 Nimim-
 dhara, Vinataka, Cakraväda. On the side of the Himavant . . . 59 with
 flowers, with jewels, with elixirs, all . . .

55 śūra H. W. Bailey for MS. pūra.

58 for vānatā (Leumann) MS. has vātai altered to vävä.

Fol. 287^r 60 h[o]rāna ye pramudätto āysindä pađo bū[mu . . .]
 [.] [.]
 61 ārciśmato virśāna dyānyau jsa pūho durjayo bū[mu]
 [.] [.]
 62 āyattana ttuśśā payse—ndi āysändä hodamu būmu
 [.] [.]
 63 kṣaṇvo biśśā tvāyatā ka—ipa paramāṇuvo' harbiśśā
 [.] [.]
 64 sādumato irdyo āysändä dasamo hastamo bhūmu
 [.] [.]
 65 ttäte dasau būmu bodhisatvā tcamna balysa hämäre.
 pu[.] [.]

Fol. 287^v 66 hamdr vätä ttānu ggarānu väysa upala ūtca pharāka
 trā[.] [.]
 67 pharu samāhāna vimūha tcamna trāyindä uysnora
 [.] [.]
 1 Siddham ma thājsi kyī drrāha hā bīkā ttu dāsu.
 [.] [.]
 2 uysnate ttṛmkhe āśśāñi māstā pharu
 [.] [.]
 3 hađā vasuštā ttrāmu samu dyārā [.]
 [.] [.]
 4 ysämānā bora byānāte ttṛmkhe gg[are]
 [.] [.]

60 cf. 10. 12-14 (Leumann).

61 cf. 10. 15-17 (Leumann).

63 cf. 1. 187; kṣaṇvo biśśā kalpa ttuvāyindä u parimāṇvo kṣettra (Leumann).

1 drrāha hā bīkā ttu dāsu cf. Staél-Holstein 64 KT, ii. 75.

*⁶⁰With liberality does one equip the first *bhūmi*, Pramuditā . . . ⁶¹Arciśmatī with heroism; the fifth *bhūmi*, Durjayā, with meditations . . . ⁶²He recognizes the āyatanas as empty. He equips the seventh *bhūmi* . . . ⁶³In moments he conveys across all the *kalpas*, in atoms all . . . ⁶⁴Sādhumati he equips with *rddhis*. The tenth excellent *bhūmi* . . . ⁶⁵These are the ten *bhūmis* of a Bodhisattva, by which they become Buddhas . . . ⁶⁶Within those mountains are lotuses, blue lotuses, much water . . . ⁶⁷Many *samādhis*, *vimokṣas*, by which they deliver beings . . .

CHAPTER 17

All the folios of this chapter, which extends from fol. 287^v3 to fol. 290^v5, 33 verses, are partly extant, so that one line in every two is preserved.

The loss of half the lines of this chapter with its description of the mountains in the various seasons is greatly to be lamented. The final folio brings in the doctrinal aspect: there is no pleasure here in *samsāra*.

The verso of fol. 290 somewhat surprisingly contains Sanskrit verse and a Khotanese prose statement of the fivefold division of the year into seasons with reference to the local month names. Chapter 18 then begins on fol. 291, but without the word *Siddham*, which introduces all the other chapters whose beginnings are extant. It is, nevertheless, probable that a new chapter began on fol. 291, even though the metre is the same, and *bātandä* of 17. 29 and *bitandä* of 17. 32 are picked up with *atā-bitandetä* in 18. 1 and *bātandä* in 18. 3. The chapters in the Book of Zambasta frequently show this type of connexion.

¹Success. Do not persist in lamentation. Speed in the direction of (your) beloved . . . ²Lofty peaks, many great blue . . . ³day becomes clear. Just so do they appear . . . ⁴In winter, snow covers the peaks . . .

- Fol. 288^r 5 pasälä härsta . . . biśšunya ssärka [. . .]
 [.] [.]
- 6 aruve' vicitre . . . raysävana buśšänä sp[äte]
 [.] [.]
- 7 drrauṣṣa u purṣṣa gga—re viri tsändä pharu ys[.]
 [.] [.]
- 8 ku vā ni härsta varata vā dhättu hämäte
 [.] [.]
- 9 hamāni pyaurä ggaljindi mästu käde
 [.] [.]
- 10 vabedä bärä vañi varūvändä ggaryau .
 hve [.] [.]

- Fol. 288^v 11 hañdara ūtca . . . hañdr ggarä jsäte pharu
 ve[.] [.]
- 12 ggaryau vataysde ūtca hā pittä biśša
 [.] [.]
- 13 īse yande ku vā äbei'sa natä .
 [.] [.]
- 14 ku vätco nyültte kho basṣä nyüdäre samu
 [.] [.]
- 15 ku vā bäraysde . . . ttäjä paṣtändä pha[ru]
 [.] [.]
- 16 ku vätco rramja baysgä hañgrī vi[.]
 (.) [.]

⁵In spring, overgrown are all kinds of good . . . ⁶Various herbs, elixirs, perfumes, flowers . . . ⁷Many *drrauṣṣas* and *purṣṣas* go about on the mountains . . . ⁸Where it is not overgrown, there there is metal . . . ⁹In summer, the clouds thunder very loudly . . . ¹⁰The rain rains down; streams flow down from the mountains . . . ¹¹Much other water moves inside the mountain . . . ¹²flows down from the mountains. All the water falls away . . . ¹³makes eddies where deep whirlpools . . . ¹⁴in places it rushes down as only torrents rush down . . . ¹⁵elsewhere it spreads out; many streams go forth . . . ¹⁶elsewhere on the bank, thick, collected . . .

- Fol. 289^r 17 rr̥inthaï mästu u—ska sarbindä k[.]
 [.] [.]
 18 ggaryau nuvalysde kho ju bärmañi jsa samu
 [.] [.]
 19 ku vā hamurdä kho ju mästä hastä pyaða
 [.] [.]
 20 ku vātco ttāñi sye varata tsindä hava
 [.] [.]
 21 naysdä ggariñu ttye nätäyä tcalco väta
 [.] [.]
 22 käljsanä dirṣta evätake ssärke gyahe
 vä[.] [.]

- Fol. 289^v 23 paljsäte ārāma line balyasa pharu
 pā[.] [.]
 24 bišvi haysāndu mara paðā āsta pharu
 - [.] [.]
 25 vāysäte jānyo jsa puñyau bißsä pajsatä
 [.] [.]
 26 paljsatä uryānyau banhyo jsa mässyau .
 [.] [.]
 27 ma thājsi cī hā ttu dišo hei'mä ayso
 [.] [.]
 28 kye ju mamä odä varata pulsiyä u[ho]
 [.] [.]

¹⁷In its great swirl they rise aloft . . . ¹⁸streams down from the mountains Fol. 289
 just as from a prison . . . ¹⁹elsewhere it crushes like a rutting elephant,
 perverse . . . ²⁰Elsewhere *hamsas* go about there . . . ²¹Near the mountains,
 on the bank of the river . . . ²²Gardens are established. The streets,
 springs are beautiful . . . ²³enclosed *ārāmas*, cells. Many Buddhas . . .
²⁴everything is known to him. Once there were many here . . . ²⁵scented
 with meditations, all encompassed by merits . . . ²⁶surrounded by gar-
 dens, trees, seed-fields . . . ²⁷Do not persist in lamentation. I will send
 you away in that direction . . . ²⁸who should ask you there concerning
 me . . .

Traces of 31-3 are visible under 26-8. In 28-0 in naryo 33 is clearly visible and the variant staura for stora is attested.

- Fol. 290^x 29 ma ttära bätändä marata samtsera [. .]
 [.] [.]
- 30 biṣye tr-lokä nästā samtsera suhä
 [.] [.]
- 31 cu ttära dukhotta marata samtsera jaḍa
 [.] [.]
- 32 bitändä ne butte kho ye dukhyau parstā puṣṣo
 - [.] [.]
- 33 naryo bihiyu atä stora mästa dukha
 prri[y] [.]

Fol. 290^y *chaṇnam evābhivarṣeta: vivṛtam nābhivarṣitam:*
tasmā chaṇnam vivṛtūnyāḥ daiwam tam nābhivarṣitam I
śilam evā[

śva' brramkhaysji māsti ṣṭāna audi śva' rrāhajā māsti buri hēṃqtaī
samai tcahau māsti II śva' rrāhajā māsti griṣmi samai [

buri vārṣi samai śā māsti II ttī vā śva' hamdyajā māsti ṣṭāna audi
śva' brramkhaysji māstā buri dīrgha-vārṣi samai drai māsti [

31-3 See note to fol. 289^v.

29 Be not so perplexed here in *samsāra* . . . 30 In all three worlds there is Fol. 290
 no pleasure in *samsāra* . . . 31 What fools are so distressed here in *samsāra*
 . . . 32 One perplexed does not understand how one utterly escapes
 from woes . . . 33 In hell are extremely fierce, great woes . . .

(Sanskrit verse) The hidden is rained upon; the uncovered is not rained upon. Therefore you should uncover the hidden. This *deva* is not rained upon.

(Khotanese prose) From the middle of the Brramkhaysji month till the middle of the Rrāhajā month is the winter season—four months. The middle of the Rrāhajā month (is the beginning of) the summer season (*—four months. The short rainy season lasts a day and a night. From the middle of the Simjsimja month till the middle of the Hamdyajā month is) the rainy season—one month. Then from the middle of the Hamdyajā month till the middle of the Brramkhaysji month is the long rainy season—three months.

* This fivefold division of the year is known in Buddhist Sanskrit. The *Mahāvyut-patti* has *pañca samayāḥ*, 'five seasons' (*Mvy* 8668): *haimantikāḥ*, *grīṣmāḥ*, *vārṣikāḥ*, *mīta-vārṣikāḥ*, *dīrgha-vārṣikāḥ*. Their extents are as here in the *Bhikṣunikarmavācanā* 22a 2-3: *haimantikā grīṣmikā vārṣikā mīta-vārṣikā dīrgha-vārṣikāś ca. tatra haimantikāś catvāro māsāḥ*, *grīṣmikāś catvāro māsāḥ*, *vārṣikā eko māsāḥ*, *mīta-vārṣikā ekaṁ rātrim-dīvasaṁ*, *dīrghavārṣikā ekaśatronāś trayo māsāḥ*. In the *Siddhasāra* (3⁴-3⁴ KT, i. 6), the year is divided into six seasons each of two months as summarized in KT, iv. 11.

CHAPTER 18

This chapter consisted originally of 60 verses, extending from fol. 291^r to fol. 295^v.⁶ Folio 295 with 18. 49–60 is missing and the other folios are only half preserved such that one line in every two survives. Folios 291–3 were first published in Moscow in 1965 and folio 294 in Japan in 1961. This chapter was entirely unknown at the time of the *Lehrgedicht* (v. Chapter 19, p. 223). It begins without the word *Siddham*; see pages xiv and 255.

The theme of this chapter, contrasting with the previous one (see p. 255), is that there is no pleasure here in *samsāra*. It contains a description of old age (18. 4 ff.) and cites examples of evil-doers (18. 28 ff.). Escape comes when one perceives the *samshāras* ‘conditioned states’ as impermanent (18. 40).

¹Among the gods separation, extreme perplexity . . . ²Deliverance Fol. 291
from woes. Pleasure here in human birth . . . ³On the man who is
perplexed one would not bring woe . . . ⁴White hairs, many wrinkles,
crooked, completely crippled,* . . . ⁵Decayed teeth, his head very . . .
⁶Illness comes, makes tremble, removes strength . . . ⁷Death is ready,
which has no compassion for him at all . . . ⁸He does not accept food nor
a stick at all . . . ⁹Not beautiful in appearance, nor good in *gotra* . . .
¹⁰When death opens up for a man . . . ¹¹and he has no regret. Very great
have become (his woes) . . . ¹²Then he sees his evil acts . . .

Fol. 291 ^r	1 gyastuvo' gvāysä [.]	atä-bitandetä [.]
	2 dukhyau parrīyä [hā]	mara hvīya ysintha s[u—] [.]
	3 ce hve' bätändä [.]	ttū ne āvaiyä dukhu [.]
	4 śśiyāñi ggüne [tcasta . . .]	tcanā pharu kūysa huva— [.]
	5 dandā biška kam—jiti kamalä käde . [.]	[.]
	6 āchai hištä va—phaštäte jindä pāta'. [.]	[.]

Fol. 291 ^v	7 marañä pachä cä [.]	mulysdī ju ništä kari . [.]
	8 ne būku näste [.]	ne vā dastoru karä . [.]
	9 ne dättäna ssärku [.]	ne vā ggüttärna ssäru . [.]
	10 ciyi bāyästä [.]	hā hva'ndä vaska marañä [.]
	11 u nai nimänä [.]	atä hämäta mästä kädä [.]
	12 ttiyä vajsäṣde [.]	dīra kädäyänä [.] [.]

² cf. 20. 67; mā hvīya ysitha suhā M. Leumann.

⁴ cf. 24. 250: śśiyāñi ggüne tcanā ssämäñña kūysä.

* *huva*[*tcasta*, cf. *biśśi aṅga vateasta* in 24. 249. The metrical line ends with *pharu*.

- Fol. 292^v 13 ysurrī akalyāṇa—mättra vīrā häm[äta]
 [.....] [.....]
 14 kye muhu ysätändä hvi'ya gyastūña suh[a]
 [.....] [.....]
 15 ne mä ju ye bājo sso tcaramu bïdä dukhu
 [.....] [.....]
 16 dukhi nai ttīyä bäsśä ätajsandä tcei'maṇi
 [.....] [.....]
 17 cu ttī nämänä ko paḍä stāni väya .
 [.....] [.....]
 18 ssäñomu butte kalyāṇa-mätṛ käde
 kye [....] [.....]

- Fol. 292^v 19 kho pūri merä . kyai pathiyātä hamu
 di[....] [.....]
 20 pamjataśānä kvi hatiśindä bañña
 [.] -i[....] [.....]
 21 ttīyä vajsäṣde dīrā härä ggamjse pharu
 [....] [.....]
 22 buljsä ttanda samu kho vijayindrä hvate
 [....] [.....]
 23 hva'ndäna ssärna . mulša buro harntsä -e
 [....] [.....]
 24 hanträ spätānu kho ju padamä hi[st]ä [.]
 [....] [.....]

¹³Anger has arisen in him towards those who are not spiritual advisers . . . Fol. 292
¹⁴who have deprived us of human (and) divine pleasures . . . ¹⁵One does not bring even a single woe upon me . . . ¹⁶woe. Not then are his eyes wholly welling up . . . ¹⁷What regret he has then: if only it had been before, . . . ¹⁸He realizes greatly the favour of a spiritual adviser . . . ¹⁹as a son to his mother, who has restrained him . . . ²⁰of the fifteenth days when they make gifts before him . . . ²¹Then he sees evil things, many faults . . . ²²So great is virtue as Vijayendra has said . . . ²³by a good man for a short time with . . . ²⁴among flowers as when the wind comes . . .

- Fol. 293^r 25 kh[o] banhya rrvindä iñi hämavandä [g]g[arä]
 [.] [.]
- 26 trāmī iñi kalyāna-mättrā [.]
 [.] [.]
- 27 kye ssadda astā kalyāna-mättr ssärä
 [.] [.]
- 28 amggulimälä dvī byūrru hvamđä jsate
 [.] [.]
- 29 padumä narī ggaukāli ssamani tsute
 [.] [.]
- 30 cu ttärä pharäka värüllai ssäya jsate
 - [.] [.]

- Fol. 293^v 31 sise pracaina pharu rakṣaysa rämä jsate
 tta [.] [.]
- 32 anārra rrunde bārggavī rämä jsate .
 [.] [.]
- 33 asädä hayū—nä ggāriva yindä pha—
 [ru] [.]
- 34 ttäna ssu paśśāñi asädi hve' nai jsa hvañu
 [.] [.]
- 35 nä ttärä puvāñi haryäsä ssaysdä ne -ai
 [.] [.]
- 36 [.] pai ttäna hvandi padä štānä ha[. .]
 [.] [.]

²⁵As trees grow on the Himālaya mountain . . . ²⁶So on account of a spiritual adviser . . . ²⁷One who has faith, a good spiritual adviser . . . ²⁸Angulimāla slew twenty thousand men . . . ²⁹Gokāla the ascetic went to the Paduma hell . . . ³⁰Since Virūdhaka slew so many Sākyas . . . ³¹On account of Sitā, Rāma slew many rākṣasas . . . ³²Rāma, the descendant of Bhṛgu, slew blameless kings . . . ³³An evil friend causes many troubles . . . ³⁴Therefore is an evil man to be abandoned. One should not speak to him . . . ³⁵A black snake is not so greatly to be feared . . . ³⁶the foot. Therefore of a man previously . . .

- Fol. 294^r 37 ku na-ro marañā hīstā haspäsāñu käde .
 [.....] [.....]
 38 ku ne ne ye jsidä . samtsera jsäte buðaro
 - [.....] [.....]
 39 kye ätma saittä suhä surai nätya hära
 [.....] [.....]
 40 anicce škaumgye thatau parsändä käde .
 o [.....] [.....]
 41 tcahora hvandä tcahori däse püRNA tcoho—
 rä [.....] [.....]
 42 ku na-ro patindä hamä hve' ni vāśda bišsä
 pha[.....] [.....]

- Fol. 294^v 43 kho būma ätäsi—ya rrījāre pharu .
 purre [.....] [.....]
 44 paðä baysäre purre javana-sära pha—
 ru ttä [..] [.....]
 45 anäccä hīstä ggämättaru škaugye väte
 ttä [..] [.....]
 46 dukhīmgye škaumgye ni haðe ttū bvärä jaða
 tco[hora ..] [.....]
 47 nuṣṭhura ysurrja kāmu osiyä samu
 - [..] [.....]
 48 ttarandariya äjäväsha dhäte tcohora
 [.....] [.....]

³⁷Until death comes, one should greatly exert oneself . . . ³⁸Where one has not deceived them, one goes further in *samsāra* . . . ³⁹To whom the self appears to exist, pleasure is pure, things permanent . . . ⁴⁰(When they perceive) the *samskāras* as impermanent, they very quickly escape . . . ⁴¹Four men, in four directions, four arrows . . . ⁴²Until they fall, the same man holds them all . . . ⁴³As the sky-deities excel the earth-deities, the many arrows . . . ⁴⁴At first the many swift-flying arrows speed . . . ⁴⁵Impermanence comes more quickly upon the *samskāras* . . . ⁴⁶Woe-afflicted are the *samskāras*, but fools do not perceive this . . . ⁴⁷fierce, angry, whomever he would anger, just . . . ⁴⁸Bodily serpents the four elements . . .

CHAPTER 19

All the folios of this chapter, which extends from fol. 296^r to fol. 303^v, are extant, but only fol. 303 is complete. Folios 296 to 302 are partly damaged. Fol. 301, containing almost one complete line in two, was first published in 1965.

This chapter is appropriately called 'straiya-parivāra' or 'chapter concerning women' on fol. 303^v. It is a warning against the wiles of women (cf. also 23. 172-3). On fol. 299 some instances are cited of female evildoers.

...¹with body, with mind. Very . . . now . . . ²I worship more, Buddha, Fol. 296
whereby women's . . . ³this of yours, beloved Buddha, whereby you
have spoken rightly of all . . . ⁴now, moreover, great favour that (you)
have refrained so greatly from passion . . . ⁵There is nought else here so
deceptive. In the whole of *samsāra* as a refuge . . . ⁶deceptive, very
ungrateful, wicked. Their mind changes in a very short time . . . ⁷The
functioning of the wits in the same place is just as a mirage on a plain
in the south agitates one. ⁸Similarly, this happiness which one has with
them is as a magic-produced thing deceives one . . . ⁹a mirage on a
plain deceives, so with falsehoods women deceive . . . ¹⁰they see many.
This one is smitten and . . . ¹¹in (this) way he may fall. In the same
manner many of them . . . ¹²all indeed one another, as women (deceive)
them with deceptions . . .

- Fol. 296^r 1 [. . .] ys[.] ttarandarna aysmūna .
atā māttau vaysñā [.]
- 2 [.] budaru namasāmā balya
tcamna strīyānu h[.]
- 3 [.] ttu tvāno briya balya
tcamāna biśśā rraṣtu hvat[ai]
- 4 [. . . valysñā ttuvare māsta ssānaumā
cu tterā briye jsa pathi[.]
- 5 [ttrāmu] marā hamdaru tteri jsirāṇā ništā
biśśye samtsārā kho āspāta [. . .]
- 6 [. . .] - ru jsirane atā atārañi ośā
atā nā mulśa buro aysmū byūhāte [. .]

- Fol. 296^v 7 [ttrāma] vaṣṭāmata hama ssando uī'nu .
samu kho rro vīri rravye sphande ma[rīca]
- 8 [ttrāmu] māñāmpādā sā suhā cu-m jse hamtsa
kho ju cā'ya-närmäte hārä jsirāte [. .]
- 9 [. . . js]irāte rro vīri marīca .
trāmu jsirāre strīye drūjyau [.]
- 10 [.] tu spāssāre pharāka .
sāte s̄tāni jsinde u tta[.]
- 11 [.] pacādu vīri kaśsāte
hamu bijsađu vīrā nā pha[.]
- 12 [.] -i harbiśśā ssūjātu jsāna
kho nā strīye jsirgyau [.]

Transcription also in *KT*, v. 22-3.
For variant to 19. 1-10 see Appendix I, p. 430.

[British Museum Or. 9614. 2]

- Fol. 297^r 13 [.] - te samu kho ju strīya
pūru dai hūñā ce h[.]
14 [.] sāte kui nā ne daiyā
tterā aratu yande kho datā [.]
15 [.] [t]t[e]rā sāra bihīyu
mamā kādāna ttārye uī' uhola[nā . .]
16 [.] n[ā] ju dkhā aysmya iyā
ttai saittā aška ju dkhā ttāry[e . .]
17 [.] stāmo karyo p̄vāyo yande
ka tto daiyā atāra—ño kyai bāyāte — [.]
18 [.] daiyā kho dai busū ne spaiyā
ttrāmu ttye tcei'māñi avaphande gyađina

- Fol. 297^v 19 [.] trāma karana anäjsađa ośa
brrītye jsa māstā ne-rn-ne ggāmjsō vajsiđe
20 [.] sāra aysmū dyāñāte šsārku
varī vā jsīrgyo väyau cāru yi[nd]jā
21 [.] ksīno paśsātei aysu brika
kāscyau jsa jīvātu yondāmā ba[. . .]
22 [.] - iya ce tā uī' nātā
ttāna ne vā aušku ne tsai muho [.]
23 [.] - di hamggedā kuī trāmā
hämāte hīvī samu [.]
24 [.] - [. ha]ni o vā kārrā
ne ju ttu häru bvāte se şā [.]

... ¹³just as a (barren) woman sees in a dream a son who . . . ¹⁴if she does not see him, she is greatly envious, as wild animals . . . ¹⁵she so extraordinarily. For my sake her wits elsewhere . . . ¹⁶that there should be no sorrow in the mind, so it appears to him: 'Perhaps her sorrow . . . ¹⁷exertion, effort. He is anxious if he sees her ungrateful when he leads her . . . ¹⁸as a fire is not satiated with fuel, so (when) he sees (her), his eyes are unsatisfied through ignorance . . . ¹⁹such are their deeds, improper, evil. One intoxicated with passion does not behold their fault . . . ²⁰she shows a lovely mind. At once she makes her trickery, her deception visible . . . ²¹you have given up. I, beloved, with anxieties have spent life . . . ²²beloved, who has taken away your wits? Therefore you would never go with me . . . ²³draws together, where such a one comes to belong to him, just . . . ²⁴a blind man or a deaf one would not perceive this thing: 'She . . .'

[British Museum Or. 9614. 3+6]

- Fol. 298^r 25 [.] [hvā]ñīndi śśūjye .
 vari vā jsānā hama—tä [.]
 26 [.] nahuṣṣā śśälpakā eđā
 puroravā korava daśa[rathā . . .]
 27 [.] harbiśśā tvīṣṣe tsutāndā
 ne ju ye āyināu karā stri[. . .]
 28 [.] jruśti ttārā storu gyadānu
 cu ni rrāsa tsindi cu käde ira[te .]
 29 [.] re jsa hvarra nauna salāva
 tcamāna hā padā hamggārindi u[ysnora]
 30 [.] kṛtaño käde hīththo rrašto .
 uysānā dātāyo dyāññare anārro

- Fol. 298^v 31 [.] brrīka . ne ma ne śtā śtī mu ysamthu
 anau tvī aysmvi . hamdara hayirūṇa
 32 [.] tā brrīka u ne mā hämäte mū ysamthu
 hve' handari kye mā va uho jsa bryāndarā - [.]
 33 [.] - ḥu thu ttū mamā väte sāja
 ku buro jvī kar ne ma yanu hamdarō [.]
 34 [.] uysānā biśsu hedā
 ku vara āspāta hämäte mā [.]
 35 [.] h[i]viñña aysmya rrašto
 pamjsa kṣāta' stāre ce mā rro [.]
 36 [.] ndi tta saittā .
 haṭhtha śā harbiśśā ne - [.]

...²⁵they say to one another. At once indeed of himself . . .²⁶Nahuṣa, Fol. 298
 the artist Aiḍa, Purūravas, the Kauravas, Daśaratha . . .²⁷all were
 destroyed. One (finds) no example at all among women . . .²⁸So greatly
 do they (have power over) fools when they come under their control.
 On account of which wily . . .²⁹sweet, soft words, by which they have
 attracted beings before . . .³⁰they show themselves very grateful,
 properly truthful, Law-abiding, innocent . . .³¹beloved, no other
 pleasure of mind is necessary for me in this birth apart from you . . .
³²beloved, there will not be for me in this birth another man who is more
 beloved to me than you . . .³³learn this from me wherever you are.
 Have no other (care) at all . . .³⁴He gives himself, everything. Where
 there will be a refuge there . . .³⁵in one's own mind there are properly
 five (or) six, which for me too . . .³⁶so it appears. This is the whole
 truth, not . . .

[British Museum Or. 9614. 5]

- Fol. 299^r 37 [.]] [. .]yā ssu padima .
ma ju ye mamā vaska . mā [.]]
- 38 [.]] [. .]ta yanīru .
khvai vaska bhadrra māstu vīru [.]]
- 39 [.]] [pa]rstātā hu-ssiya
haskā kṣṭā thīye vari jī[.]]
- 40 [.]] pharu ggamjse hvatātā
camca mānavya ssu väta ba[ravirñā]
- 41 [.]] väte hatädaru gāvu
vīru bastātā rrīna aysmya styūdu [.]]
- 42 [.]] bodhi-mānya stāna .
tīye vīrā kädāna sundaru ttärtha jsa[tāndi]

- Fol. 299^v 43 [.]] pärstāndi ssive . ko
gyastā balysā māstā ggamjsa biray[sda]
- 44 [.]] hatāro virāna rrī—
na svānānu jūndau bidātā tta [pyūstu]
- 45 [.]] thiyātā tta pyūsto
vīrā pracaina ttīśa—rakṣāta [.]]
- 46 [.]] [.] ysurrā aysmya trāmu
kho ye irā bendā akṣara a[.]]
- 47 [.]] [.] irā aysmū parstā
tterā spāru kho ju ye akṣara [.]]
- 48 [.]] [.] aysmya häys[d]ā
samu kho bei' hälysä e[ha]

⁴⁰ vya in mānavya crossed out in MS.
Transcription also in KT, v. 24-5.

... ³⁷he should make. Let not one for my sake . . . ³⁸they should do, just Fol. 299
as to him Bhadrā (showed) great hostility . . . ³⁹she ordered the six pure-
white tusks to be pulled out . . . ⁴⁰she spoke of many faults. The girl
Cañcā* indeed became (pregnant) . . . ⁴¹in former time the queen
cherished hostility greatly in her mind . . . ⁴²in respect for bodhi. Because
of their hostility towards him, the heretics killed Sundarī†. . . ⁴³they
concealed her by night. ‘Would that a great fault of the deva Buddha
should be spread abroad . . .’ . . . ⁴⁴once, through hatred the queen
threw (him) living to dogs, so (it has been heard) . . . ⁴⁵Tiṣyarakṣitā‡,
so it has been heard, because of her hatred pulled out (the eyes of
Kuṇāla) . . . ⁴⁶anger in the mind is such as when one (inscribes) syl-
lables on stone . . . ⁴⁷the mind, escapes. So greatly would they be satis-
fied as one, syllables . . . ⁴⁸present in the mind, just as poison present
in the mouth . . .

* Cañcā mānavikā (*Lankāvatārasūtra*, ed. D. Suzuki, p. 240, l. 12) falsely accused the Buddha of making her pregnant (see G. P. Malalasekara, *Dictionary of Pali Proper Names*, i. 123 s.v. Cañcā).

† The heretics killed Sundarī, hiding her body by night, and accused the Buddha of murdering her.

‡ Tiṣyarakṣitā, chief queen of Aśoka, caused the eyes of Kuṇāla to be pulled out (see J. Przyluski, *La Légende de l'empereur Aśoka*, Paris, 1923, 281 ff.).

- Fol. 300^r 49 [.] [hayi]rūno yanāte
nau śāra ttatvatu . . . a[.]
- 50 [.] häru bvāte ne oysde
ttye vīrä paittaru atä [.]
- 51 [.] oysāte khijiyä
tvī jsa viyitā . . . cvī rro ham[.]
- 52 [.] pätäyitā salāvu
ttiyi ttye butte . . . se ttandrā[m-]
- 53 [.] kho ju ye khārggu hudütä
satä-ysäre mästara hā škimä [.]
- 54 [.] nisséate aysmya oysu
ttai kṣamätä ko va ysitta—ru sei' tt[.]

- Fol. 300^v 55 [.] cvī jsa dätätä śsära ka—
raṇa harbiśśā puṣṣo hāmu[.]
- 56 [.] ustamu o yā vā daiyä
kho ju rraysā ggüla . . . katsäre tte[.]
- 57 [.] śä hve' pätcu kṣa[m]evä
ne ne hämäte trāmu kho mudä — [.]
- 58 [.] — e kūleina pajsinde
rrahamüne handaru karä tā[.]
- 59 [.] [.] gä śsäysdä uysnorä
o saruai jündai puṣṣo [.]
- 60 [.] [. . .] aška kṣamindä
odi balysūštä strī—ye [.]

. . . ⁴⁹he would have pleasure. She would not indeed really . . . ⁵⁰he Fol. 300
would perceive the thing (but) is not angry. Towards her later very . . .
⁵¹(if) he should be angry, he would be troubled. From you he would
resent what for him too . . . ⁵²(if) she should speak, then he perceives her
word: 'Such . . . ' . . . ⁵³as one beats mud. One should make hundreds of
thousands of greater . . . ⁵⁴gives up anger in mind. So it pleases him:
'Would that shortly he . . . ' . . . ⁵⁵since she saw all the excellent works by
him completely . . . ⁵⁶at length, or sees it as empty balls of mud . . .
⁵⁷This man would later ask forgiveness. He does not become like a dead
man . . . ⁵⁸is beaten by a washerman with a stick. Another indeed . . .
⁵⁹a being to a snake or to a lion, living, completely . . . ⁶⁰perhaps they
will endure women until *bodhi* . . .

- Fol. 301^r 61 [.] - jsa śśā [.] [.....]
 [.] [.....]
 62 balyāna mandra [.] ysurre ggam[.]
 [.] [.....]
 63 tta tta hvā'ndā vaska ysurre jsa āst[.]
 [.] [.....]
 64 ko va dai ttrāmu vaiggā āya kho strīye [.]
 [.] [.....]
 65 väss̄eṣu ju strīye hvā'ndi trāmu ne [.]
 [.] [.....]
 66 o kho śśāru dīru gganihāte samu ū—
 [.] [.....]

- Fol. 301^v 67 vyāsā āstānna rāṣayā väśvāmä[ttrā]
 [.] [.....]
 68 ttāna ku käde kāscāne sī buḍamu ka tra[.]
 [.] [.....]
 69 ku vā käde nätcana khānau dyāñāte [.]
 [.] [.....]
 70 añai hära ysramña aña nä vā [.]
 [.] [.....]
 71 kyā nā ysāṣṭā iyā [.] hāde va [.]
 [.] [.....]
 72 -i a -ä -i -ai [.] [.....]
 [.] [.....]

... ⁶²buddha-mantras . . . anger . . . ⁶³Thus for a man by anger . . . Fol. 301
 64 Would that he should see: there would be such great agitation as
 women . . . ⁶⁵difference: women do not so (distress) men . . . ⁶⁶or as
 water merely moistens good (and) bad . . . ⁶⁷Beginning with Vyāsa,
 the Ṛṣi Viśvāmitra . . . ⁶⁸Therefore where they are very anxious, this
 mostly . . . ⁶⁹or where she* outwardly shows laughter greatly . . .
⁷⁰Different are things in her* heart, different not . . . ⁷¹who would not
 be hated, but . . .

* Probably female, cf. fol. 302 (M. Leumann).

- Fol. 302^r 73 [.] [.]
gyamāñi kādāna nai jsa kṣāḍā hāmāre 3
 74 [.] [.]
kuṁbirā nā ggītte kṣundau jsīdu yanindā 4
 75 [.] [.]
ysāru ggamunānu u strīyānū anantu 5
 76 cu ro ha [.] [.]
cu tte stārñe īrye vāna pīsai bvāre 6
 77 śśāthyau jsa [.] [.]
śśāthyau jsa nā hamtsa—maranā nāste pacadna .
 78 ātāśā s[t]ā[.] [.]
gguruīcyau śśandā biśša kanyau samudrrā . 8

- Fol. 302^v 79 strīyānū — [.] [.]
vāna balysi ne ye handarā butte hamkhiysgyo
 80 [jsira]nā śśaṭhe [.] [.]
atārañi yole drū—je skālśi māstā . 80
 81 [.] pā'jsa — [.] [.]
kho na-ro vavatindā audā kāmjanā-cakrrā 1
 82 [jsira]nā pharu [.]
raksaysyo mulysdā . battaru aysmya strīye 2
 83 [.] jysga ttarā [.] [.]
samu kho dai trāmī atārañi nājsasde 3
 84 cerā halci bra[.] [.]
khvai hāde skote vari dastu paṭhaiyā 4

... ⁷³because of their ointment they cannot be put to shame by him . . .
⁷⁴The crocodile helps them. They can deceive their husband . . . ^{75a}
 thousand among robbers and endless among women. ⁷⁶How much
 less . . . Those woman's cunning arts they learn without a teacher.
⁷⁷Because of their wiles . . . Because of their wiles, with death, he
 obtains in due course . . . ⁷⁸The sky . . . with sand-grains the whole
 earth, with drops the ocean. ⁷⁹Of women . . . Apart from the Buddha
 no other knows their number. ⁸⁰Deceptive wiles . . . ingratitude, evil
 falsehoods, great arrogance . . . ⁸¹as they do not yet fall down as far as
 the Kāñcanacakra. ⁸²Deceptive, many . . . There is less compassion
 in the mind of a woman than (in that of) Rākṣasas . . . ⁸³He shows ingrati-
 tude to be such as fire. ⁸⁴However much . . . Yet when he touches it, at
 once it burns his hand.

The first pādas of ll. 76-84 are supplied from variant 11 to 19. 76-87, see Appendix I, pp. 430-1.

Fol. 303^r 85 kyerä halci ye strīyo ssärku kei'yä aysmūna
 ssö ssüku ssärku ka—raṇu hvarṇ'dāna daiyä 5
 86 cändiku ju oysde biśšu ttu hāmuru yindi
 ttänä hva'ndä aysmya āyinai tcerä 6
 87 pasastä loviya arthūvā hādē .
 ciggū hvāñindä . se āhūdāna sütä 7
 88 ḫkamu vätä ānä damäte käde ssärū yī—
 ndä jaḍä sā hve' dyāni kye āyinai nāstā 8
 89 āyänai kädäna śu ssákṣāvatä baste .
 hatāro ssamanānu vānyo sarvañi balsä 9
 90 kye ju hva'dä aysmya āyinai ništā trā—
 mu ttusse jsäte samu kho dāna ttavamggä . 90

Fol. 303^v 91 kye-n jsa āyinau härṣṭāyä yäḍāndi
 parrāta samtsārṇa närvānā nātā'sta 91
 92 kye-n jsa āyinau karä ne yuḍu yäḍāndä
 ttä mara samtsera . kho aysu myāñō dukhānu 2
 93 āyänai tcerä umā strīyyo vaysñā
 aysū tceimañinu pharātau ju yäḍaimä 3
 94 ka ne haspäsäta ku puṣṣo parsta dukhyau jsa
 samu ne vā hamtsa . jsamane myāñō dukhānu II 94

 pharsavata parste pīde ysambastä biśyo pū—
 ryau dvataryau hamtsa a—vaśśa balsä panamānä 1

*ttū straiya-parivāra āśi'rī sidabhadrä vāśi' pharāka jūna aysmū
 pathisāmi pracaina II*
*ttq ttq jsām aysu mündē tta vegasti samu khu vāmi khu mī vāśi'
 yiḍai ttū sūl[t]r[u] tti tta tta-m [m]i nq śām tsās[t]i khu ji hāñi
 kürca vatcai*

85 However much good one may with one's mind think of as due to Fol. 303 women, one sees each good action as due to a man.⁸⁶ To the extent one is angry, one forgets all this. Therefore an example is to be kept in mind by a man.⁸⁷ But worldly wealth and enjoyment have seemed good. They say of Chinese perfume: 'It has been burnt with a skeleton.⁸⁸ Being beside the bier, one blows it, makes it very fine.' That man is to be viewed as a fool who has no (warning) example.⁸⁹ For the sake of an example indeed, the all-knowing Buddha once put together the *śikṣāpadas* in the Vinaya for monks.⁹⁰ That man who has no example in his mind will perish just like a moth in a fire.⁹¹ Those who have in fact taken an example therefrom have escaped from *samsāra*, have sat down in Nirvāna.⁹² Those who have not taken an example therefrom at all are here in *samsāra*, as I am, in the midst of woes.⁹³ You should now take a (warning) example from women: I have set this description before your eyes.⁹⁴ If you should not strive that you may escape wholly from woes, we simply will not be going together in the midst of woes. The official Ysambasta, with all his sons (and) daughters, ordered (me) to write (this). May I surely become a Buddha.

The Ācārya Siddhabhadra read this section on women many times for the restraining of his mind: 'Thus indeed I remained as agitated as the ocean when I had read this *sūtra*. Then in fact there was no lying quiet for me, like the eyelashes, the hairs between the eyebrows, the hairs on the cheeks.'

86 hā in hāmuru written small below line.

Facsimile of fol. 303^v published in M. Leumann, *Sakische Handschriftproben*, 1934, pp. 26-7. For variant to 19. 76-87 see Appendix 1, pp. 430-1.

CHAPTER 20

Chapter 20 consisted originally of 98 verses, extending from fol. 304^r to 312^r. Folios 310-12 with 20. 73-98 are missing.

The story. The Buddha was staying at Śrāvasti. It was spring. There follows a splendid description of spring and its effects upon the young monks (20. 2-21). The Buddha, to protect them, took them to a cemetery to induce in them disgust for the world. The cemetery is described in detail (20. 22-48). The monks feel disgust (20. 48-49). The Buddha then preaches on the impermanence of pleasures here in *samsāra* (20. 50-72).

- Fol. 304^r
- 1 Siddham tta pyūṣṭo balyāśā śrāvastā āstā hat[ū]r[o]
 - śāmanyau haṃtsa pharu bodhisatva käde 1
 - 2 hāmätä pasälä ysamaśsamdyā grāmu hāmātu
 - späte vicitra banhya vātā hārsta biśšā 2
 - 3 karāssā haṃpriye haphastāre käde .
 - padamāna banhyānu padamā bütte ssāru . 3
 - 4 viyāmgye hārste khāhe āssimgye ggare .
 - murka briyūnu käde bagyeṣṣāre pharu 4
 - 5 ūtce pastāte ysarūñe tcalce jahe .
 - haḍā pātaunda ysam̄thauna ttauda käde 5
 - 6 trāma hāmāro brriyosta ttīyā bāssā
 - kho ju dyū hištā uysnaurā bendā samu 6

- Fol. 304^v
- 7 panā kaso hośšā āljsindi māstu käde
 - vācātrā naunā . bīnāñi māstā samu 1
 - 8 māsta bitcampha brītye jsa strīye dāha
 - āṣṣuḍā tsindā . bāysañuvo' murka date 2
 - 9 śāmanā ttu kālu jīyavanā bāśa pharu
 - ce (ci)stā navaka ce na-ro śsai klaiśa jīta 9
 - 10 māsta paśśāndā iśvaryā tsāte bise
 - käde nu atsāṣṭo brīyā nu yīndā dukhu 10
 - 11 ku ttū dātāndā ysamaśsandau ramyū biśšu
 - ramindi hatsa briyo brīyosta käde 11
 - 12 trāmu padiya brītye jsa ttīyā samu
 - kho huś[k]ā banhyā . handarna sūstā phuva

¹Success. So it has been heard. The Buddha once stayed in Śrāvasti Fol. 304 with the monks. There were very many Bodhisattvas. ²Spring has come. It has become hot in the world. The flowers are variegated. All the trees have become overgrown. ³The creepers have blossomed. They sway about greatly in the breeze. The breeze from the trees smells sweetly. ⁴The lotus-pools, the springs, the ponds, the mountains are overgrown. The little birds sing many a most lovely song. ⁵The waters flowed over the green-coloured banks of the fountain. The days are overcast. Very hot are the parturient. ⁶Then all would become as passionate as when a *deva* comes upon a being. ⁷In every nook the nightingales sing very loudly. There is varied music, soft (and) loud. ⁸Women (and) men are intoxicated, distracted by passion. In the woods the little birds, the wild animals become excited. ⁹At that time, in the Jetavana garden, there were many ascetics who were youthful, fresh, whose *kleśas* had not yet been removed. ¹⁰They had given up great dominions, wealthy houses. Very great is their discomfort. Passion makes sorrow for them. ¹¹When they saw this world wholly lovely, very passionate, they find pleasure with their loved ones. ¹²Then they were so consumed with passion as a dry, rotten tree burns within.

⁹ cistā H. W. Bailey for MS. stā.

Facsimile of fol. 304^r published in M. Leumann, *Sakische Handschriftproben*, 1934, pp. 26-7.

For variant to 20. 11-20 see Appendix 1, pp. 431-2.

Fol. 305^r 13 aratu yanāre padāmjsya kei'ndi suha
pūjai kāṣca hūva—ysañi store käde . 13
14 trāmu nā klaiša . puṣṣo nuvamthāndā vratu
kho basā nvamtte kvī brūṣkä thiṣti bani 14
15 hātānā tcire tcei'maṇi nu drāce käde
tticamama tsindā bulysu spāśārā hamu 5
16 ku hamtsa āṇa tcirauka daindā duva .
asṣāṇaka daśtu ggei'sāre hamtsa käde 6
17 ssūjātu uysdaindi varī vātco puṣṣo .
kṣārāre ssūjātena käde nu kāṣca dukhā 7
18 kṣamātā nā hāde balysānu dṛte parau
klaiša nu hāde ham—jsā're tvīṣṣe yanā 18

Fol. 305^v 19 puva'ndi samtsera avāyānu käde .
byāta nu stārñe bi—ssē daśtatete hamu 19
20 kho hva'ndi vaska u—ysdaindi ssārku käde .
khanindi pūyamce nvaštare dahu 20
21 briya ssuva hoka āljsanake brāske hamu
byāta yanāre käde nu ysāru viri dukhā 1
22 āysda nā yanda sarvamñi balysä thatau
mulśde jsa trāmu kho ju māta pūru briyu 2
23 padīya ṣṭare klaišyau jsa pūra mamā
aysu nā buysaimā britaimju māstu daju 3
24 kho māstā bārā dau buysai māstu käde
trāmu buysaimā pūrānu klaiša aysu 24

¹³They are unhappy. They think about their former pleasures. The honour, the anxiety of it—both kinds are very strong. ¹³Kleśas have completely set aside their vow as a burden is set aside when a painful bond drags at one. ¹⁵Their faces are red, their eyes very restive. They become sensitive. They look continually afar. ¹⁶When they see two ruddy-geese sitting together (or) where pigeons move very skilfully together, ¹⁷they look up at one another. Then at once they are utterly ashamed before one another. Very great is their anxiety, sorrow. ¹⁸Yet it pleases them to hold to the Buddha-Law. But kleśas are about to destroy them. ¹⁹In samsāra they greatly fear the Apāyas. Yet they always remember all the female arts: ²⁰how they look up very charmingly at a man, they laugh, (but) while looking, they examine a man. ²¹They always remember the beautiful report, the conversation, songs, questions. Great is the sorrow in their heart.

²²Through compassion, the all-knowing Buddha would quickly protect them as a mother her beloved son: ²³"My sons are being consumed by kleśas. I will extinguish for them the great flame of passion. ²⁴As a great shower extinguishes a very great fire, so I will extinguish the kleśas of my sons.

- Fol. 306^r 25 mästä uysnauru . udviyä štäka padä
 styüda karittätä u byätarja šsära 25
 26 ttiyä hajvattätä tcamna jändä bišsä .
 oša asäda kraiša kho urmaysde ššavo 26
 27 ttiyä ttu kälü šuvo hađä parräte
 puššo balysä pastätä ššamana hā ggurşte bišsä 27
 28 jsamane šmašänä mästu udviyu däte
 varata ne bulysu mästä ulatäna käde 28
 29 gganämgya stauru muđä pharu šsäre käde
 büta pääšäca birgga rrüvåsa pharu 29
 30 byü'va najsindä . suththa rräysindi hamu
 ššuvänä juväre rrüvåsa nvaindä pharu 30

- Fol. 306^v 31 hūnä jsa biya atä bäsärgyüna käde
 ggumai barindi banhya väte rrüva mura 31
 32 hađä nišaundä padamä hā ätä thato
 ce ggañi purauđe büta bišsä byüta puššo 2
 33 birgga pahiya švänä rrüvåsa bišsä
 soläte byü'ta banä—lsuvo' ttranda puššo 33
 34 ku hälsto trandä ulagäne balyšä ha—
 mata ššamana dätändä muđä ulatäne pharu 4
 35 kye tträma šsäre samu kho häysä daundä pu—
 tä kye ūri birştä suvä' gyagarrä rrüva nätcä . 5
 36 cä bile tcabriye päsäre jsa stauru paha
 hañthuta šsäre ä—ššeina-ggüna puva . 36

25 First, great disgust is necessary for a being, firm endeavour and good Fol. 306
 memory. 26 Then there is wisdom, by which one removes all evil, impure
klesas, as the sun (removes) the night.'

27 Then, at that time, it had quite passed midday. The Buddha went forth. He called all the monks: 28 Let us go to a cemetery to see great disgust.* There is a very big cemetery there not a long way off, 29 reeking strongly. There lie very many corpses, Bhūtas, Piśacas, wolves, many jackals. 30 Owls hoot; ravens screech continually; dogs fight; many jackals scream. 31 Joyful, the birds carry to the trees intestines smeared with blood, very horrific.'

32 The day became calm. A wind came quickly, which removed completely the stench, all the Bhūtas, owls. 33 All the wolves, dogs, jackals fled. The snakes (and) the owls went right into their holes in the trees.

34 When the Buddha entered the cemetery, the monks themselves saw many corpses in the cemetery. 35 Some lie like a skin blown, puffed up; others with belly burst, their lungs, liver, intestines outside. 36 Some have their entrails scattered about, greatly cooked by the sun's heat; their blue-coloured legs lie about burnt up.

- Fol. 307^r 37 ce vā bisonda vū—mūva birṣṭa ttani ssāma
varrastā tcei'mañā nu thiye puṣṣo 37
38 hamdara vātco u—skyālsto ssāunda puṣṣo .
ce vā natālsto uskālsto ssāre darra 8
39 ce vātcu trāma kho ju ye daso jśindi
samu hālā ssonda śuvo' anāskotta darra .
40 ce vātcu ssīya ssō ysanuva ssāte puva
ggūne padamna kṣau—tte vūmūva jāte . 40
41 kye pāra jsahera mūrīndi baysgu kāde
tcei'mañā eha ssū—jāye bendi pharu 41
42 huṣka hamdāri biṣṭaryau tcārma pana—
tā samu kho ju brumjā uysguršti banhyu väte 2

- Fol. 307^v 43 kye vā hu-ssīye . ssīvalye ssāre pharu
samu kho ju ssāmṛgā spa—vina hambaste darre 3
44 hatcaste vātco hatanda nā amgga biśsā
kamale ggaḍāre . ssīya āhūde pharu .
45 pālsuve ssūñi pātīve rrīmā hurā
kṣāna kasīre tcabriya ssāre pharu .
46 buṣkuta burṣṭa āhärna ārsta jse'i'ṇu
āste baysgu tca—brrīya ssāre pharu .
47 cu vā purode padamā dāsē vīrā puṣṣo
trāmu baysāre kho ju pāsya phāni jse'i'ṇi .
48 ssamana dātāndi kādā nu udvīyu hāmāte
trām[u] nā aursi brrītye jsa iṣṭā puṣṣo 8

³⁷Some are scattered, tossed, their skin torn, their face scratched, their eyes pulled right out. ³⁸Others, moreover, are completely torn upwards. Some lie split downwards (and) upwards. ³⁹Some again are such as when one strikes a thread: they are half-torn, half-disjoined, split asunder. ⁴⁰Of some again one white jaw-bone lies rotted. Their hair is tossed about by the wind, scattered, destroyed. ⁴¹In the belly of some, in the eye, in the mouth, worms swarm very thickly many on top of one another. ⁴²Others are dry: the skin has risen from the limbs just as the bark on a tree tears off. ⁴³Of some, many pure-white bones lie about like broken frontal bones bound up with the spine. ⁴⁴Moreover, all their limbs are broken, trembling. Heads lie around, many white bones. ⁴⁵Many ribs, thighs, claws, faeces, hips, shoulder-blades, backbones lie scattered about. ⁴⁶Burst, split, covered lightly with ashes, there lie thickly scattered about many bones, ⁴⁷which the wind has completely removed in all directions. They move about just as light dust in a sunbeam.

⁴⁸The monks saw. Very great disgust arose in them. So did their desire turn back completely from passion.

Fol. 308^r 49 kho ju dai mästä . kvī padamä kṣavätä puṣṣo
o spavi nūhä naysdä [. . . .]
50 ttīyā nā balysi hā patāna ggurṣte biśsä
daiya aniccu kho mara saṃtse[ra suha]
51 surai ju ništä kari hvamp'di bendä härä
jadānu jsīrgya cu nā surai saittä samu 1
52 odä paśāni odi vā ttere biśsä
hāne nvaśtīru cu vara surai härä 2
53 āste yandri spavina hamdrriye
piye ggūste jsa dā—rṣṭā tcārmāṇna bo'tä samu 3
54 nāhune ggūne tcāra pī hūnä mājsä
mästai āške hvī assucā bīysma bile 4

Fol. 308^v 55 špuljei rrūva svī' ja—tärrä bilga ysärä .
varju ne byode . cu vara surai āya karä
56 tcei'maṇi ggūsta . ūce granthä pāyä .
bātāna ggeisāre cu vara sārā härä 6
57 bātā ggadya kalste biśā baltte uysana
tturrrna nuvaysde . āvuṣtyau harṣdi hamu 7
58 akṣara hämäre salāva ye pyūṣde .
rraysä bajāṣṣä saittä tcāmāna mara basta jāda 8
59 kho stāna daiya härju vara ništä surai
cu stā uysnorä aysmūna bait[t]ä --
60 aysmuī rraysgä . sā ttärä ośa bisa
aysmū ārru cu na—ro pa[rs]in[d]i [puṣṣo]

49 As a great fire when the wind utterly tosses it or near the top of the spine . . .

50 Then the Buddha called them all before him: 'Behold how impermanent (are blessings) here in *samsāra*. 51 Nothing at all concerning man is pure. What appears to them as pure is merely the deception of fools.

52 'Examine everything as far as the sole or as far as the forehead. What thing is pure there? 53 The bones (form) a mechanism. They are fastened to the spine with fat, held firm by flesh, enveloped by skin. 54 Nails, hairs, grease, fat, blood, marrow, brain, tears, sweat, faeces, urine, entrails, 55 spleen, intestines, lungs, liver, kidneys, heart—naught exists there which is pure. 56 The eyes, the flesh are a knot of water (and) fat. Those things which are chief there turn with the wind.

57 Wind sounds in the throat, the tongue moves, the breath rushes from the mouth, is continually broken up by the lips. 58 Syllables arise: one hears empty words. It appears to be a sound: by it fools are bound here.

59 As you see, there is no pure thing there by which a being is necessarily bound with the mind. 60 This is such a very bad dwelling for the swift mind. The mind is at fault if they are not yet escaping (utterly).

- Fol. 309^r 61 aysmū jsāte . tterä thatau panye kṣaṇi
 kho bätäva bätä śśai ro rraysgä [s]t[or]u [murā]
 62 ttä mara ggaḍāre ttäteñā ulatañē muḍā
 kye ttäteye kalpä ne ne hämäte pātco hve 2
 63 brriyā trāma samu kho hanä ggamcha patä .
 trāmu avāyä brritye jsa pasta jada 63
 64 trāmu ne spaiye sam̄tsera orsi jaḍā
 brryo vīrā . samu kho dai huṣkä ttarre 4
 65 parausṭa tsindī brritīṃgya vema jaḍā
 ttäsā nā ništā vino nirvānā karā 5
 66 śsakkrā ne spatä stā avitsaryau rrāsā suhi
 ātā anäccā . iśvarī rrustä biśsu 6

- Fol. 309^v 67 kho uhu tta kei'ta mā hvi'ya ysitha suhā
 kye tterä anäccā khvai ṣtāna daiya samu 7
 68 atapi trāmā kho ju nitcana piḍä sa—
 mu hämä padänä haṇdarna ośā pharu 8
 69 anäccī hīskya kāṣce patārahvā dukhā
 vīri padänä haṇdrūṣā oy(s)ji bisa 9
 70 naryo paḍoysä närvānā mästā byanä .
 puñānu jiṅga ṣätā briye arthā samu .
 71 ku tterä anäccā ysamaśsam̄diya ūkauṃgye
 biśse cu stā uysnoru marata sam̄tsera ratä 71
 72 āchei jsāte ysare maraṇä hvam'di nuva .
 ttānu puvā'ñā ttä—na haspāsāñ[u] --

⁶¹The mind proceeds as quickly in every moment as lightning, wind, or even a very swift (bird). ⁶²These dead lie here in this cemetery. What man in this *kalpa* will not be here later? ⁶³Passion is such: as a blind man would fall into a hole, so through passion fools have fallen into Apāya. ⁶⁴A fool's longing for love is not satisfied in *samsāra* as a fire is not satisfied with dry grass. ⁶⁵Fools are drowned in the sea of passion. There is no boat for them at all apart from Nirvāṇa. ⁶⁶Śakra has not been satisfied by the Apsarases. The pleasure of dominion, sovereignty, royalty has altogether come to be impermanent. ⁶⁷How is it you think thus: "Our joy is in human life", which is as impermanent as you now see it? ⁶⁸It is as imperfect as an unbaked vessel, merely painted on the outside, (but) very bad inside. ⁶⁹Impermanent is origination: in places there is the woe of anxiety. A vessel of hatred, a house of hostility, anger, ⁷⁰a forwarder to hell, a great hindrance to Nirvāṇa, a destruction of merits—just this is the meaning of passion, ⁷¹since so impermanent are all the *samskāras* in the world (and) what is necessary for a being, pleasure here in *samsāra*. ⁷²Illness, old age, death, follow a man. One must fear these. Therefore, one must strive.'

69 oysi Leumann for MS. oyi. Cf. 2. 270: oysa haṇdrūṣa.

CHAPTER 21

Only two folios, containing 21. 11-34, are extant from this chapter, which began originally on fol. 312^v3. The large loss of folios at this point in the manuscript, from fol. 315 to fol. 333 inclusive, a total of 19 folios, may entail the loss of one or more entire chapters unless Chapter 21 itself extended to fol. 326^v1 and thus contained 173 verses. The large verse numbers in Chapter 22 enable us to deduce that that chapter began on fol. 326^v2, although the first folio extant is numbered 334.

The surviving portion of this chapter contains the description of a cemetery. Other such descriptions are found in 2. 43 ff. and especially in the preceding chapter, which has some closely similar verses (21. 31 cf. 20. 53 and 21. 33 cf. 20. 68). Here, however, a single person is addressed, whereas in Chapter 20 all the monks are addressed.

- Fol. 313^r
- | | |
|-----------------------|---------------------------|
| 11 ggūne ggumälste . | naspuste skaunde käde |
| jađa-m̄ jsa ošku . | daštu h[. . . .] |
| 12 spāssu ne vaysñā | cirā niyaśse ssāre jä— |
| te ssakṣutte pärsti . | kho ju dumai — [.] |
| 13 šāṣā tcarya kvī | ye haysnāte käde . |
| pvānāna skampaina | bätcūssätändä pharu [3] |
| 14 ko pūyatātā | o ko uysdätātā jađu |
| varī padiyā | britye jsa hvandā ysärā 4 |
| 15 cūdo vaysñā . | brrausāra ssärka ne yana |
| cu ne bī hvq'ndi . | kāscinyo pūnyau ysäru 5 |
| 16 ttändäka pírmo | samu jsirja āstaniya |
| hāne nuvaštu sā—sa | tecarā vaysñā hama 6 |

- Fol. 313^v
- | | |
|---------------------------|----------------------------|
| 17 seisei tcei'mä pharu | rūva spāṣte ssāra . |
| ttū vā tcei'mu handa—ra | spāṣtāndä pharu 7 |
| 18 vaysñā ju ništā | kye va ju kṣamā speštā |
| karā ka seisei tceimā | kye tvī ssärā sastu käde 8 |
| 19 seisei tceimā kye šu | ne tvī kṣima karā . |
| hamggarja āñā ko yi | handarā spāṣte vya 9 |
| 20 cūdai vaysñā suṭhthi | paśā thiyē puṣṣo |
| brri ju ye ništā mara—ta | samtsera karā |
| 21 spāssu ne vaysñā | vāne hamggāru u— |
| vi' haiyā anicca | cu hađe mara [indā suha] |
| 22 [tca]rsuve tciru | kari ne paphanīndi |
| tcei'māni paphande vaysñā | kū suṭhthi thi[ye puṣṣo] |

¹¹Their hair has been much besmeared, ordered, done up. Thereby Fol. 313 fools always skilfully . . . ¹²Look at them now. How despicable they lie destroyed, scattered about, shaking (as a dog shakes) its tail. ¹³This is a face. When one had washed it thoroughly, they adorned it greatly with ointment, with lac. ¹⁴When she glanced at or looked up at a fool, at once the man's heart was consumed with passion. ¹⁵Why indeed will she not make her eyebrows beautiful now? Why will she not pierce a man's heart with the arrows of sorrow? ¹⁶She was insignificant at first, just a deception in the beginning. Examine her. This is now the same face. ¹⁷This eye has seen many beautiful forms. On the other hand, many others have seen this eye. ¹⁸But now there is no one at all whom it would please to see it, although it is this eye which seemed very good to you. ¹⁹It was this eye, which, while in an assembly, it would not please you at all if another should have seen. ²⁰Why do you now leave it to the raven to pull out completely? There is none beloved at all here in *samsāra*. ²¹See them now. Collect your wits. Fleeting, impermanent are what here, however, (are pleasures). ²²Bright eyes do not gladden the face at all. Has this one gladdened it now when the raven has pulled it out (completely)?

Fol. 314^r 23 nauni bajāssä . karā ni paphanindi gguva'
 padamāna kṣyār[e] ttā ttīn[. . . .] 24
 24 haysge bihīyu buśšāñi väte baste käde
 ysojse ysuyañā virā biśā bastā [.] 25
 25 khanaina dīru dandāka ttandu nitca .
 vaysñāu biśšā dyāre ne ne ju sai[t]tā] ssā[ā]ru 5
 26 skomata nauna ttarandari kṣima skute
 suṭhānu śvānānu varatā vaysñā ratā 6
 27 hevira dasta kye šsu humo ttone väta
 bāysuve bulysa tcamna baña nāte brya 7
 28 ssāndo ggadāre diše vīri vaysñā hvatā
 bišsonda ssāre śvānānu khāysu samu .

Fol. 314^v 29 daśtu baysiro haṃggargya nvāya kädä
 hāne nuvaśtu ttätä ttā pā ssāre hama 29
 30 bišsäte palsti pharu pāta vāni käde
 suṭhānu śvānānu rrāśa vaysñā biśšā 30
 31 seisei yandri ku ṣta jsida tsindi jada .
 ggūste jsa därṣṭā tcā—rmanna bo'tā biśšā 31
 32 chate jsa nämalstā prrahoṇāna pūlsta
 samu ttānai ne deindä klaiśyau jsa mās[t]a jada
 33 kho ju ṣa padānā kye nätcana piḍä ssārā
 ośāna handarna haṃbaḍā ā[yā karā]
 34 o natā ggatsä . ku ṣta ośā āya pharu
 spātyau pajustä tta—randarä ttrā[mā samu]

23 No soft sounds gladden the ears. They are tossed about by the wind . . . Fol. 314
 24 The nostrils are very greatly attached to smells. The tongue is attached
 to tasty tastes. 25 With a laugh, the teeth would to some extent be visible
 outside. Now they are all visible to you, but this does not seem good at
 all. 26 The gentle touching of her body used to please. Now the pleasure
 in it to touch belongs to the vultures, dogs. 27 Shrivelled are her hands,
 which have been moist and smooth. The long arms with which his
 beloved embraced him 28 lie on the ground now severally in all directions.
 They lie dispersed, food only for dogs. 29 They used to move skilfully,
 very restrainedly when at an assembly. Examine them. The same feet lie
 there. 30 There are broken backs, many bellies greatly sunken in. They
 are all now in the control of vultures, dogs. 31 This mechanism, whereby
 fools are deceived, made firm by flesh, all enveloped in skin, 32 groomed
 in complexion, is merely covered with a garment. Therefore, fools,
 intoxicated by *klesas*, do not see it, 33 just as that vessel which is painted
 beautiful on the outside may be filled with evil inside, 34 or a deep hole
 where there may be much evil, though covered with flowers. Such (only)
 is the body.

CHAPTER 22

Chapter 22 extended originally from fol. 326^v2 to fol. 354^v1, consisting of 336
 verses. The first eight folios, 326–33 containing 22. 1–89 and fol. 341 with 22.
 174–85 are missing.

This is the most famous chapter in the Book of Zambasta. The whole chapter
 was first published with Khotanese text and translation by E. Leumann,
Maitreya-samiti, das Zukunftsideal der Buddhisten,* Strassburg, 1919. Among
 the parallel texts included there are the Pāli *Anāgata-vamsa* and translations of
 four Chinese versions of a *Maitreya-vyākaraṇa* (T.I. 453–6).

Fragments of an Uigur and of a Tocharian version were translated by F. W. K.
 Müller and E. Sieg, 'Maitrisimit und "Tocharisch"', *SPAW*, 1916, 395–417.
 For the Tocharian text see E. Sieg and W. Siegling, *Tocharische Sprachreste*
 [A], Berlin and Leipzig, 1921, pp. 107, 119, 125 f., 155 f., 164 f., 254 f. For the
 Uigur text see A. von Gabain, *Maitrisimit*,† Wiesbaden, 1957.

The Buddhist Sanskrit *Maitreyavyākaraṇa* was edited and translated together
 with the beginning of the Tibetan version by S. Lévi, 'Maitreya le consolateur',
 in *Mélanges Linossier*, ii, Paris, 1932, pp. 355–402.

The Story. The Buddha Śākyamuni announces his intention to depart (22.
 90–112). He describes Jambudvipa under Maitreya (22. 113–29), its capital

* Reviewed by P. Demiéville, *BEFEO*, xx. 4, 1919, 158–170; A. Meillet, *BSL*,
 xxiii, 1922, 63.

† Reviewed by P. Demiéville, *TP*, xlvi, 1958, 433–40; J. Hamilton, *ibid.*, 440–5.

Fol. 334^r 90 ttai ttā biśśi ggāthā ysini—ya kye mamā ssāśanu ośku
 dvyau dharmyau jsa paderindā ku ne mā thatau nihuśdā 90
 91 adāti pakṣu pathamjīndi dātu pakṣu hāmāre
 hātāmkara ssāśiña uva—tārṇa ssamanānu hāmāre 1
 92 ka biśśa parsindi dukhyau jsa nirvānā ttranda hāmānde
 tteru vāte harbiśśo patā—hvāno mahākālāvī nātē 2
 93 pātcu vā balyā sthaviru ggurṣte baradvāju ttu kālu
 bakulu iṅgaṇu vanavā—ysu aśsauku ggaupaku sthiru 4
 94 badru kādu kanaka-vatsu kanaka-bāradvāju
 pantho rāhulu nāgase—nu cūḍa-pantho sthiru 95
 95 abiju ggurṣte vajjiputtru hamtsa biṣṭyau ttiyā
 umā ttū ssāśanu ysiniyu dastu vīri paśśimā 96

Fol. 334^v 96 tto ttā biśśa ggāthā ysinīta kye mamā ssāśiña ssadda .
 ka ni trāmu dakṣiṇo ssūhā—ta ku parsindi dukhyau jsa 6
 97 ci ssandāssajo yanīyā jāggarau khāysu bilsamgi
 o pamjavāṣī mālihāru nimamdrūṇo yanīyā 7
 98 samkhāramu yande cātā—ssālū amggāsālū bilsamgi
 hamtsa ātāmduvyau vara ā—ṇa varāśāre handāro 8
 99 varatā hīsāta ma ju ṣā iyā ka ju ye kṣāḍā hāmā—
 te nā vara dākṣiṇī ttu bye—hitā tcamāna ysānde bilsamggi
 100 cu mānau aysu tta hvataimā nārvānā kantha pṛhiya
 pande hā ttārburo byaude ku buro mara ttāte pata īndā
 101 anice harbiśśa skōngye anātme harbiśśa skauṅgye .
 dukhīngye harbiśśa skōngye tsāṣṭā nārvāni nāṣaundi 1

Ketumāti (22. 130-40) and King Śāṅkha and his pillar (22. 141-63). Then he describes the appearance of Maitreya (22. 164-9) and his renunciation of the world (22. 170-3). Brahma persuades him to turn the Wheel of the Law (22. 186-93). King Śāṅkha is converted on seeing his pillar destroyed (22. 197-203). Many others also renounce the world (22. 204-14). At a great assembly Maitreya preaches (22. 219-45) and then enters Ketumāti, praised by the gods (22. 246-79). Thence he goes to visit Mahākāśyapa on Mount Kukkutapāda (22. 280-2). Mahākāśyapa, still living since the time of Śākyamuni, gives him a message from Śākyamuni (22. 283-92). Many are then rescued under Maitreya (22. 293-311). In reply to Ānanda, the Buddha Śākyamuni finally describes the coming decay of the Order (22. 312-33).

90^a Thus there have been entrusted to him all these householders, who Fol. 334
 with the two Dharmas continually maintain my Sāsana so that it will
 not soon disappear for me. 91^b They restrain the unlawful party. They
 join the side of the Law. They become well-doers in the Sāsana through
 service of the monks. 92 May they all escape from woes, be able to enter
 Nirvāṇa.'

On his forehead, Mahākāśyapa accepted the whole command.

93 Afterwards, the Buddha addressed the Elder Bharadvāja at that
 time, *Bakula, Iṅgana, Vanavāsa, Aśoka, the Elder Gopaka, ^cBhadra,
 Kāḍa, Kanakavatsa, Kanakabhāradvāja, Panthaka, Rāhula, Nāgasena,
 the Elder Cūḍapanthaka. 95 He addressed Abhijit, Vṛjjiputra then with
 their pupils:

'I leave this Sāsana entrusted in your hand. 96 Thus have all these
 householders who are faithful in my Sāsana been entrusted to you. May
 you provide for them such favour that they may escape from woes.
 97 Who would perform a *samnisadyā*, a *jāgarikā*, would give food to the
 Bhikṣusaṅgha or would give an invitation at the *pañcavarṣika* to a
mālāvihāra? 98 (If) one makes a *saṅghārāma*, a *cātuhśāla*, an *agniśāla* for
 the Bhikṣusaṅgha, sitting there with guests, they will feel the honour:
 99 "May you come there. Let it not be thus, if one should be ashamed,
 (if) one venerable should not receive there that by which the Bhikṣu-
 saṅgha shines."

100 As I have spoken thus to you, the city of Nirvāṇa has been opened,
 the path hence is found everywhere wherever these stanzas are here:

101 Impermanent are all the *saṃskāras*. Without self are all the *saṃskāras*.
 Woe-afflicted are all the *saṃskāras*. Calm, quiet is Nirvāṇa.'

Fol. 335^r 102 vyākṣīva hāde hāmāre s̄šamanānu ustam̄ kālu
 ne ne tta pani ššando ttīyā arahanda hamu väte byaure
 103 umā sei parau muho jsa vam̄na ma varä vāro hāmā—
 te ššo tcaramu ustamu vī—rä varatā hisiyi bälSAMgya
 104 āstanna sthiri baradvāji panatā harbiššā ttīyā .
 käde nu amanāvu bihi—yu ku ttete pyūṣṭāndi salāva .
 105 balysā bañña jsaunita vä—stāta gyasta balysa mädāna
 crrāmu ttye pīri pūra syūta ce päte mīde u māta . 5
 106 ttrāmu mahā hamjsāta mara syūta gyasta balysa paßsete
 mulśdu yanu maha vei balysa paßsa ni üvāsu bißšānu 6
 107 tteri paranirvāmā ku šṣai thu marata t̄ṣṭhandi balysa
 ka mara harsāmā mästu dañdu pachišāmane balysa 7

Fol. 335^v 108 tta ni hvāñāte balysā umyau jsa ttāte nä ysānāre salā—
 va bißšu yidāndi sta cū tce—ru kho rro muho jsa syūta hāmīru
 109 vāmu puššo ttranda sta ysam̄thi—nau bißšā klaiśa jätānda
 trāmu ham̄bađa sta s̄shāhānyo jsa kho purra myānau pakṣā 9
 110 cerā halcā mamā nächo vätā äta samu kho bārandi pa—
 dāni kvī ye ham̄beräte ha—tärra ni ni ju hā bištā cu bendā
 111 pūryo mamā kṛtañi mästä cu aysu sam̄tsera dätaimā
 dukha karye ššāśanā vaska ko dāra-vasti äya 1
 112 bißšā orätāndi hamna ho—na gyastä balysä hvatāndi
 kho ni pari hīvye mädāna bißšā padya tta muhu yanāmā
 113 pātcā ānandi tta hvate ba—lysä ttu scātu mittrai vīrā
 s̄äte jambutivä bihiydsde drrai ysārā ggampha kho vaysña 3

Facsimile in *Memoirs of the Asiatic Society of Bengal*, v, 1914, plate XXXIV, and
 in S. Konow, *Khotansakische Grammatik*, (Porta linguarum orientalium XXII),
 Leipzig 1941.

For variant to 22. 108-19 see Appendix 1, p. 433.

102¹But there will be disturbances among the monks at the last time. Fol. 335
 There will not always then be Arhats thus in every place. ¹⁰³This order
 is for you now from us: "At the last time, let there be not far away there
 even one. Let him come there to the Bhikṣusaṅgha."

¹⁰⁴Then all beginning with the Elder Bharadvāja rose up. It was very,
 extremely distressing to them that they had heard these words. ¹⁰⁵Bowed
 down, they approached the Buddha:

"Gracious *deva* Buddha, as that father's sons are orphans whose father
 and mother die, ¹⁰⁶do you so intend to leave us as orphans here, *deva*
Buddha? Have pity on us, Buddha. Give us all an opportunity. ¹⁰⁷So
 will we become *parinirvṛta* even while you are standing here, Buddha.
 If we are left here, we will consider it a great punishment, Buddha."

¹⁰⁸The Buddha speaks thus to them: 'These words do not befit you.
 (If) you have performed everything that is to be done by you, how will
 you also become orphaned from me? ¹⁰⁹You have completely crossed
 over the ocean of birth. You have removed all *kleśas*. You are as full of
 virtues as the full moon in the middle of the (white) fortnight. ¹¹⁰How-
 ever many have come to me for refuge, it is just like an overflowing
 vessel: when one once fills it, one does not pour into it any more.
¹¹¹Sons, I have great gratitude for the woes, toils I have seen in *samsāra*.
 For the sake of the Śāsana, may it be long-lasting.'

¹¹²All agreed with one voice. They said to the *deva* Buddha: 'As you
 order us to undertake, gracious One, we will so do in every way.'

¹¹³Afterwards the Buddha spoke thus to Ānanda: 'At that time under
 Maitreya, this Jambudvīpa will increase three thousand *ggamphas*
 compared with now.'

Fol. 336^r 114 ttī dasau ysāre hämäte ggam—pha jambutivī hamaṅgā .
 kho ju hva'ndi rrastā nänārri hārūskā āho jiye 4
 115 baysgu bise āvute ssūjī—ye naysdā naysdā hämäre
 samu hatärra brähä kṛngi ka sätäñā āvuto' hištā 5
 116 dara škala hvetä alava ggam—pha säyate brimje jiyäke
 nä nā katsirā samggā ggūla byori ni ttäte häro ysira . 6
 117 bušsānei hvāšakā rrvttā kho ju ggađaya pādā muräsä
 tteri rrusani nätā pharäka khāhi āssim̄gye väysäm̄gye 7
 118 mura date nona bajässä bišsūnya gāmu yanāre
 avuva'sta tsindi nā näjsindä ne ssūjätaye puvai'ndä 8
 119 bamhyā pharu kišsäna šsim̄gya drrai krausśa ssö ssau mästā ham̄ vätē
 ni båggare hÿära späte ssärku bušsäre . 9

Fol. 336^v 120 uryāna paljsäte paste viysa upala kumuda pharā—
 ka sumana cambā adhimu—kta aśsauka vārṣika baysgu 1
 121 panä ssive ttändiku bedä karavatā vātco vasušti
 virāva patävani nästā snäda käde ssandä nauna . 2
 122 ysamaśsandai harbiśsä hvam̄dyau jsa ssäryau hambađi ttiyā
 puñaudyau ssadyau hva'ndyau jsa ci baśdye jsa pathiyi . 3
 123 hastätä ysäre sali jsina uysnorānu ttu kālu
 pamjsa-satä-saluvo anū—do māta pätē kṣundai heđä 4
 124 dätäna käde tcarṣuva hvä'ndä daśyo baśdyau jsa pathiyā
 vaysña mājo puku viri . tcaholsä puke mästa hämäre
 125 hatärra kerindi salye ttima daso-gyūnau rrvttä .
 našdraunjsa-jsera ni rrvttä . bāri käde bädäna bedä 5

114 Then Jambudvīpa will be ten thousand *ggamphas*, as level as a man's straight palm. Elevation, depression will disappear. 115 There will be many houses, villages very close to one another. Only once would the cock rise up if it would come to a second village. 116 Ravines, deserts, clefts, forests, *ggamphas* of sand, oases will disappear. There will be no mud, stones, round lumps. The plants will not be coarse. 117 The scented vegetation will grow as bright as the colour on the neck of a peacock. There will be many rivers, springs, ponds, lotus-pools. 118 Birds, animals will make all kinds of soft sounds. They will go about unafraid. They will not fight. They will not fear one another. 119 There will be many trees, their branches laden. Each will be three *krośas* tall. Their leaves, fruits, flowers will always smell sweetly. 120 There will be gardens, enclosed pools. There will be many lotuses, blue, white. There will be *sumanases*, *campakas*, *atimuktas*, *asokas*, *vārṣikas* abundantly. 121 Every night it will rain a little. In the morning it will be fine again. The surface will not be rough. The earth will be very smooth, soft. 122 The whole world will then be full of good men, meritorious, faithful men, who have refrained from evil. 123 The life of beings at that time will be eighty thousand years. A mother, father will give to a husband their five-hundred-year-old daughter as yet unmatured. 124 Very brilliant in appearance will men be, having refrained from the ten evils. With respect to our *puka* today, they will be forty *pukas* tall. 125 They will sow seed once a year; it will grow tenfold. Nothing needing to be pulled out will grow. The rain will rain just at the right time.

125 so in daso- added small below line.

For variant to 22. 108-19 see Appendix I, p. 433.

- Fol. 337^r 126 ysojsi käde khäysä surai sniddhä pätä'jsu hvar̄du hamändä
buśšänai rrīysū rrvittä . ttrāmu samu kho śsuha gyastūña
127 nauni samu āchā hūnā ttaudi kṣū ttarrä ysare icche .
cu ye ūtco paśsäte hivī kiri u cu rro ūrañi stāma 7
128 cī hivī kiri hämäte . hvamp'du śsandä binamäte ttītä
ku hā tsute hämäte pātco vā—tco hamatä śsärku hambruiittä 8
129 ku ni maraṇä hištä pađā stānye hve' harbiśšu butte
ulatāñe jsäte varata nütte varatä śsānye mīđe 9
130 kettumatä nāma hämäte kantha cu bārāñaysä vaysña
puñauduvo' štāna puñaundita—ra ce ttīna kintha ysäyāri 30
131 vaisśälä ttrāmī vaisśälä cañba utpala nāma .
rājagṛhā trāmī śrāva—stā nai ju vā nāma hamättä 1

- Fol. 337^v 132 kuśnaggari kantha sa ttīyä kṣemāvata nāma ttu kālu
kṣei' ggampha mästa hoda cañba hoda ggampha vaisśälä 32
133 śrāvastä kamtha haṣṭa ggampha u no ggampha ttu kālu
rājagṛhā uspurru kā—nthe haṣṭatä ysäre hämāre
134 kettumata hvāṣṭa biśśānu bulysiñi ggampha duvāsu
haṣṭa hvāhiñi dahyo strī—tyau bise hambađe kintha 4
135 haudyau yā ratanyau ttaura pārgyiñuvo späte vicitra
sye varata tcīrau āce kinthe vara ysarrnā vūđa 5
136 bahoysani hvāhā u mä—stā syata baſtarda ysarrīmgya
ne vara kāṭhamjsuva ttā'te muśśa jsirāka bahoysñā 6
137 ggamuna hārṣṭayā ni īndä ni vara durbhikṣā ni hina
ne vara āchaina mārāre ni bise sūjśindī ttu kālu 7

¹²⁶Very delicious food, pure, smooth will make a man powerful. Fragrant rice will grow just like divine śsuhas. ¹²⁷There will be only slight illnesses: sleep, heat, hunger, thirst, old age, motions, which is when one releases water, one's business, and when there is also the strain in the stomach. ¹²⁸When one's business occurs, the earth will then split apart for a man. When he has gone away, afterwards it will grow together again perfectly of itself. ¹²⁹When death comes to them, a man will know all beforehand. He will go to a cemetery, lie down there, will die as he lies there.

*¹³⁰'Ketumati by name will be the city which is now Vārāṇasī. More meritorious among the meritorious will be those who will be born in this city.

¹³¹Vaiśāli will be such: "Vaiśāli". Campā will be "Utpala" by name.

Rājagṛha, Śrāvasti will be so called. Its name will not change.

¹³²This city of Kuśinagara will then at that time be "Kṣemāvatī" by name. It will be six ggamphas wide, Campā will be seven, Vaiśāli seven ggamphas.

¹³³The city of Śrāvasti will be eight ggamphas, and nine ggamphas at that time will be Rājagṛha. In all, there will be eighty thousand cities.

¹³⁴Ketumati will be chief of all. It will be twelve ggamphas in length, eight in width. The houses in the city will be full of men, women.

¹³⁵Its walls will be made of the seven jewels. In the gardens will be variegated flowers. There will be hamsas there, ruddy-geese, water-birds.

The courts of the city will be golden, covered.

¹³⁶The market will be broad and large. Golden sand will be spread about. There will be no goods-stealing thieves there, cheating pilferers in the market.

¹³⁷There will be no robbers at all. There will be no famine there, no hostile army. There they will not die because of illness. Houses will not burn at that time.

- Fol. 338^r 138 jalaprabhi nāma hämäte nāgä myāño kinthai khäha
banhya karä virä ggätä' kinai vara jälä pagyūni 8
139 mūrimgye vari stune stäre ssö krraušu ssö ssau mästä . ham—
bisa ysarrnä kase virä aljseinä mästa 39 .
140 pattraupaśsaudhanä nāma yakṣi käde pāta'jsi karī—
hä kettumatä kantho hađā—yä hārū vätä ūtco vatciđe .
141 rre hämäte ttiyä ssamkhi nā—ma cakravartti balondi
lakṣaṇyau uspurru ssüri gyastānu mānäte ditäna 1
142 tcūrysanyai hina ysāru pūra ssüra dätäna aggarnjsa .
handarye hiñe nihaljäka hodai ratäna hämäre 2
143 cakṛ gyastūni ysāra-vā—lsū bissä ysarrnai vūđä hau—
da chä mästä briyünä vinau pisaundä padändi 43

- Fol. 338^v 144 hu-ssiyi hastä hämäte . haudyau ulä stāniye skaute .
amgyau jsa ssando kṣitai' haska ssīya hätänai ūri 44
145 assi kiđe tcarṣu mästä . uskyälsto kamalī vändi
bṛhaña käde hvāhä pätäuña phajsai käde uysnäta balysga 1
146 vanda gguva' pārrai vande . strähä dumei bilsahai mulysga
tcamjsi käđä mulysgä brīra bulysa sahai tcarṣuva styūda 2
147 kāhyänai ggūnina rruštä kho ye tcārbina härna nima—
lsdä hamatä käđä tsāštä hu—dāndi jsei'nu āspidä bräyūnu
148 ttamdvī yi butte se ma ju ssando skauyäte päyau jsa
cvī ssando ssānye puve byaure rraysgu parstā kho bātä 8
149 bajsu vitī isā ništä buñu vätä ysānū vīri
ssājsano vätä huto viri ggälserai ssüjäte vaṣṭa . 9

E 23
138^v There will be a Nāga called Jalaprabha. In the middle of the city Fol. 338
he will have a spring. There will be trees around it. The covering there
will be a network of bells. 139^v There will stand there pillars of jewels,
each one a *krośa* tall. There will be heaps of gold in the inner chambers,
great ones of silver.

140^v There will be a very strong, energetic Yakṣa, Pattropaśodhana by
name. In the city of Ketumati, he will sprinkle water upon the town by
day.

141^v Then a powerful *cakravartin*, Śaṅkha by name, will be king. A
hero, complete with *lakṣaṇas*, he will resemble the gods in appearance.
142^v He will have a fourfold army. He will have a thousand sons, heroes,
blameless in appearance, suppressors of the foreign army. He will have
the seven jewels.

143^v He will have a divine, thousand-spoked wheel, all golden, be-
jewelled, seven *tālas* high, lovely, made without a craftsman.

144^v He will have a pure-white elephant. When it is standing upright
it will touch the ground with seven members. It will have six white
tusks, a red belly.

145^v He will have a very brilliant, tall horse. Its head will be erect,
small. It will be very broad, powerful in croup. Its rump will be very
high, thick. 146^v It will have small ears, small fetlocks. It will have a stiff
tail, short feathers, very short hair, a long mane. Its hoofs will be bright,
firm. 147^v It will gleam with a light-brown colour when one rubs it down
with a fatty substance. It will itself be very calm, well-tamed. It will
step lightly, charmingly. 148^v So little will one perceive it: "It should not
touch the ground at all with its hoofs." When its hoofs appear on the
ground, it will be gone quickly like the wind. 149^v It will have no curl on
its groin, on its members, on its knee, on its hock, on its thigh. They
will be continuous with one another on its neck.

Fol. 339^r 150 tcei'maṇī harśāṇī dätäna uspurrai dandā eha .
 hamye bruī kvī rre bvaittā . kari jaṁbutivī bađe .
 151 mūra candāvanā ssau ggampihu häysa brūñite ssive .
 daśu vīri āṇiye berā—ñite pharu ratana vicitra 1
 152 ttäne rründete jsa ssive uysnora kiri yanindi
 āṣseiñi vrülye mästä . aṣṭaśā tcarṣuva dätäna 2
 153 cvī strī-ratanā biṣyau stärñiyau ggajsyau jsa aggamsa .
 vina rrundä nästi hayä—rūṇa handara aysmya kāṣṭa .
 154 ne atä haryāsa ne atä ssättana ni atä stauru kavūta
 ni vā atä bulysa ni atä mulysga ni jseṇa ni stura bihiyu
 155 ysämānu sparśāna grāma hamānu skutäna puvāta
 sūmāra tcarṣuva dätäna biśśa padya daśta aggamsa 55

[Fol. 339^v] 156 malysaki hämäte ce di ssando biśśa nyanā daiyi
 cā nā ni hīvyākā ttä nā—ste rrundä pājiñuvo' ttuvidä
 157 pađauysi hiñe ratani haudamä kāđe ssuri balondi
 pađä hañdrauysi cakrä nvai rre hiñe jsa ham̄tsa 7
 158 ysamaśsandā nāste tcaho—ra dätäna nā harbiśśa dirysde
 ahvasta štāna abasta . uysnora dātu yanindi 8
 159 stunai sāñindi nāga-rāja mästu kāmjanī ysirri .
 kṣasu puke hvāha ysāru bulysa harbiśśa ratanyau vūḍa .
 160 tcahorai nyanā sarbindi tcahorai hālā mästa .
 panye ttye nyanaiparvāri handara nyanā kūlu 60
 161 ggandhārā kṣira elapatr mäysilä cañbakā nāma
 surāṣṭrā pāngalā nāma bārāñaysä nyanaipāñkhi 1

150 Its eyes will be brilliant in appearance. Its teeth will be complete in Fol. 339 its mouth. On the same morning as the king mounts it, he will ride right around Jambudvipa.

151 'The Cintāmaṇi jewel will shine afar one *ggampha* at night. While on a banner, it will rain down many variegated jewels. 152 Because of this brightness, beings will do their work at night. (It will be) of blue beryl, tall, octagonal, brilliant in appearance.

153 'His woman-jewel will be faultless in respect of all womanly faults. Apart from the king, no other pleasure will be contemplated in her mind. 154 She will not be too dark, not too fair, not excessively grey, not too tall, not too short, not light, not very heavy, 155 warm to the touch in winter, cool to the feel in summer, tender, bright in appearance, in every way skilful, flawless.

156 'He will have a treasurer, who will see all the treasures under the earth. He will take those of them that have no owner. He will bring them to the king's treasuries.

157 'The jewel of the army, the seventh, will be his chief one, very brave, powerful. The wheel will pass through the sky in front. Behind it will be the king with his army.

158 'He will take over the four continents. He will keep them all according to the Law. Unharmed, unbound, beings will follow the Law.

159 'The Nāga-kings will raise up a tall pillar of *kāñcana*-gold to him. It will be sixteen *pukas* broad, a thousand tall, all covered with jewels.

160 'Four great treasures will rise up for him in the four directions. As a supplement to each such treasure, he will have a myriad-thousand other treasures. 161 In the land of Gandhāra, there will be Elapatra, in that of Mithilā, Campaka by name, in Surāṣṭra, Piṅgala by name, in Vārāṇasi the treasure Śaṅkha.

Fol. 340^r 162 ttäte tcahauri nyanā hvāṣṭa panā dasau nyanei ggampha
 biśśā haṃbaḍa ratanyau haudyau jsa puñāundānu hāt[āyā]
 163 dirsūsi nā tsidā uysnaura pātave nā brumbāte nāstā
 ne ne ju hā orsi nā rrauṭa hīvyākā nā hārṣtei nāstā 3
 164 subrahmā nāma hāmāte brrammanī pātē māttrāl balyā
 brahmānā māñātē dātēna brrahmāvata nāmai mātā 4
 165 ciyi satvānu kāḍāna dyā—ñite mara mitrai ysam̄thu
 brrahmānu rrījite dātēna lakṣāṇai dvāvaredirsā.
 166 na-ru ye vara daiyā pa—dā satvā dātēna ttrāmu ttu kā—
 lu kāḍē vasutu brūñite rru—sti samu kho sarbāndā urmaysde
 167 haṣṭate mājē puke vīri ttarandarna uskyālstu dvā—
 su puke ssāmāñā hvāhā pārja kiḍe hvāha briyūna .

Fol. 340^v 168 hurā stura pūhei'tā myāni samu kho ysarrnai nikā vūḍā
 ggampha-mase bā'yī vicitri biśśā handare bā'yā pātaundā
 169 tce'mañī vasute nuhīye samu kho nīlūtpalā pārrā .
 kūlu sate-ysāre buddha-kṣe—ttra harbiśśā jse'i'nu vātē daiyā .
 170 samtsāri ggamjso vajsiṣdā hūni māñāndi maricā
 ttrāmu pharu padya vicātrā kho ye cā'ya-nārmātu daiyi
 171 hārju mara ttatvatu niṣtā aysmūna harbiśśi saittā
 kāḍē mulysda-jsera ci orsā samtsēra briyo vīri 71
 172 ttū nijsaḍu jseinu vātā āysda samtsāru harbiśśu
 yande pravajo vīri orsi nai ne mara ramātē satsera 1
 173 tcohore-haṣṭātā ysāre brrammana ce ro kṣamātē prava—
 ja ttye ssīve haṃtsa narāmī—ndi nātāpuṣpī nāma 3

162 These four will be the chief treasures. Each treasure will extend ten Fol. 340
 ggamphas. They will all be full of the seven jewels for the welfare of the
 meritorious. 163 Beings will become eager to gaze at them. There will be
 no protection in front of them. They will have no desire, no longing;
 there will be no appropriator at all.

164 Subrahma by name, a brahmin, will be father of the Buddha
 Maitreya. He will resemble Brahma in appearance. Brahmāvatī by name
 will be his mother. 165 When for the sake of beings Maitreya reveals his
 birth here, he will surpass Brahma in appearance. He will have the
 thirty-two lakṣāṇas. 166 Never before has one seen there a being such in
 appearance. At that time, he will shine, gleam very pure just like the
 rising sun. 167 He will be according to our pukas eighty pukas tall in
 body, twelve pukas broad in face. He will be very broad in chest, lovely.
 168 He will bind a thick scarf at his waist, bejewelled like a golden orna-
 ment. His variegated rays will be a ggampha in size. All other rays will
 be eclipsed. 169 His eyes will be pure, wide-open like the petals of a blue
 lotus: he will quickly see all the myriad-thousand hundred-thousands
 of Buddha-fields. 170 He will perceive the fault of samsāra: "It resembles
 a dream, a mirage. It is as various in many ways as when one sees what
 has been created by magic. 171 Nothing really exists here. It all appears
 due to the mind. Greatly to be pitied are those who have desire for love
 in samsāra." 172 In this way, he will quickly observe the whole of
 samsāra. He will have a desire for pravrajyā. It will not please him here
 in samsāra. 173 Eighty-four thousand brahmins whom also pravrajyā
 pleases will go out with him during that night to his (tree) called
 Nāgapuṣpa.'

- Fol. 342^r 186 tcamäna beräñite dätu amṛtu māñamdu utaru
ggam̄bhīru hastamu rrasto . ci biśśā uysdemäte [k]l[ai]śa 6
187 ttrāmu vū ssotte hamtsa gya—styau vara gyastuvo' stānā .
samu kho purra ham̄bāda sshi—ve astā ggarā vīri nāhuśdā 7
188 balya po' ttiyā namaśtā hamju hā dastaka yande .
mulśdu yanu sarvañña balya ysamaśsandei harbiśśā yserā 8
189 biśśā kure tsūmate tsindā nirvānā pāndo nā bvāre .
ayso ājishämā balya thu nā hvāñña hastamu dātu .
190 krrauysannā mara väte balya mamā hona ggeiśsäte cakru
kanakamuni kālśavi balya ssākyamunā uhu vā perrā
191 sati balyasūni urmaysde haśpalgya mästā viysāmijā
tcamāñña hva'ndinā mästa väysa ahaśpriya jađina

- Fol. 342^v 192 parrija ni biśyo dukhyau jsa jina ni ttādetu gyađimgyo
pravartta ni dāti cakru nirvānā kantho prahālja 92
193 käde mästā mulśde jsa balya brahmāni hvāñate ttiyā .
hvāñimā hastamu dātu pravarttämä dāti cakru 3
194 biśśā gyasta sira hämāre brahmāni vā po' balya
pātco ham̄buśdā ssando sīrā thato gyastuvo' iste . 4
195 sa ssuva biśśu viri bira—ysde panatā ysamaśsandäya
balyi hamtsa-äspāta hä—märe vara stāna harbiśśā satva
196 ttey ssive divata rrundā . ssāra-ssūko hvāñate mästu
panatā ysamaśsandya ba—lysä ce biśśā dukha jändä satsera .
197 cīyā ssava byūstā sā rre ssāmkhā tto stuno ttatatu pharāku
biśśuniya ratana brañma—nānu hauru heđā ttu kālu 7

... 186 whereby he will rain down the Law, resembling nectar, noble, Fol. 342 profound, excellent, true, which extinguishes all *kleśas*. 187 So will he descend hither with the gods from there among the gods as the full moon at night sinks down upon the western mountain. 188 Then he will worship at the Buddha's feet. He will place his hands in the *añjali*-position:

"Have compassion, all-knowing Buddha. The whole world is pitiable.

189 They all go on false courses. They do not perceive the path to Nirvāṇa. I beseech you, Buddha, proclaim to us the best Law. 190 Krakucchanda was here as Buddha. At my word, he turned the Wheel. (So) did Kanakamuni, the Buddha Kāśyapa, Śākyamuni. You too are to be induced to.

191 You have arisen as Buddha-sun. Make the great lotus-beds bloom, in which the great human lotuses through ignorance have not bloomed.

192 Rescue them from all woes. Remove for them the darkness of ignorance. Turn for them the Wheel of the Law. Open the city of Nirvāṇa."

193 Out of very great compassion will the Buddha speak to Brahma then: "I will preach the best Law. I will turn the Wheel of the Law."

194 All the gods will be contented. Brahma will then bow down to the ground at the Buddha's feet, contented. He will quickly return among the gods.

195 This news will spread everywhere: "A Buddha has arisen on earth. All beings there will have a refuge."

196 That night, a deity will proclaim the great good news to the king: "A Buddha has arisen on earth who will destroy all the woes in *samsāra*."

197 When night becomes dawn, the king, Śāṅkha, will at that time give as a present to the brahmins that pillar, much wealth, every kind of jewel.

Fol. 343^r 198 stuno harbiśsu braīmmana ha—tcaññindi ku ttū daiyā aniccu
pharu ysāre ttīyā uysnora māstu udviyu ya[nāre] 8
199 rrundā puña harbiśsā māsta padāmjsya hälysda hämāre
pravajo vīrī orsi . nai ne mara ramātā samtsera 9
200 samtsāri ggamjsyo vajsiṣde . iśvarī brītaye rrāsi
ku ye naryo pīttā aviśā nai ju suha trāstu yanindā .
201 ttāna hvandā ttāmai ṣtāni pušṣo briye kṣina paśśāna
tterā haspāsānu ku parstā biśyo samtsera dukhyau jsa 201
202 rre hamatā rruṇḍyau hamtsa thatau naltseiye pravajo
tcahorā-haṣṭātā ysāre rrunde cai nāmalśa barāre 2
203 tcahori ysamaśśāndā hoda ratana u pharu ttatatu u
rruśtu pušṣo paśśātā nāste pravajjo biśyau ttyau rruṇḍyau hamtsa 3

Fol. 343^v 204 tcohore-haṣṭātā ysāre bram—mana ttyau hamtsa subrahmā .
narāmātā mātrai vīrī . hamtsa nāsārc pravajjo 4
205 tterī rro braīmmana pātco ce vetānu pāri tsutāndā
biśsā narāmindi pravajjo hamtsa mānavayau prravaindi 5
206 tcohore-haṣṭātā ysāre jatila-brammana nāsāre prava—
jo sumandri braīmanā nāma balysä pāte vara sā pravaiyā
207 riṣadattā vaysñā purāṇā ku mātrai panamāte balysä
sumanā vā nāma hämātā candani varā ttīyā pravaindā 7
208 tcohaure-haṣṭātā ysāre uspurru āmāca pravaindā
tterī pharu hāruva māsta hamtsa nāsāre pravajjo 8
209 anāhapiṇḍi vaysñā sudhani vā nāma sā ttāma
thaunyau jsa mātrai vaska uryānu ggāndā tt[u kālū] 9

Fol. 343^v 198¹The brahmins will break up the whole pillar. When he sees this impermanency, then many thousands of beings will experience great disgust. 199All the king's great merits, past, present, will arise. (He will have) a desire for *pravrajyā*. It will not please him here in *samsāra*. 200He will perceive the fault of *samsāra*, of sovereignty, of passion, of dominion. When one falls into hell, into Avici, pleasures cannot rescue one. 201Therefore a man must then give up passion completely. He must strive so greatly that he escapes from all woes in *samsāra*.

202²The king himself will quickly go out with kings to *pravrajyā*. There will be eighty-four thousand kings who will ride behind him.

203³The four continents, the seven jewels and much wealth and dominion he will give up completely. He will undertake *pravrajyā* with all the kings. 204⁴(There will be) eighty-four thousand brahmins. With these,

Subrahma will go out under Maitreya. They will undertake *pravrajyā* together. 205⁵Then there will also be as many brahmins who have gone to the further shore of the Vedas. They will all go out to *pravrajyā*. They will undertake *pravrajyā* together with their pupils. 206Eighty-four thousand brahmins with twisted hair will undertake *pravrajyā*. A brahmin, Sumantra by name, (and) the Buddha's father there will undertake *pravrajyā*. 207⁶The present Rṣidatta will be Purāṇa when the Buddha Maitreya arises. Sumanas by name will be Candana there. Then they will undertake *pravrajyā*. 208Eighty-four thousand ministers in all will undertake *pravrajyā*. As many great merchants will undertake *pravrajyā* together. 209⁷The present Anāthapiṇḍika—he will then be Sudhana by name—will at that time buy a garden with clothing for Maitreya.

Fol. 344^r 210 yaśavata nāma viśśākha strīye kāde buljā-jserā dātāna kāde tcarṣṣuve tsāti daśtā lāysgūry[*a-viye*] 211 ne-n-ne ma(ra) ramāte samtsera samtsārā ggamjo dātāndā tcohore-haṣṭā ysāre ha—ndari-ṁ jsa hamtsa pravaind[*a*] 212 tterī ro handare strīye alysāgye tterī hamtsa biśśā narāmīndi pravaju ko va parsāma dukhyo jsa 213 ssamkhi rrundā hvāṣṭā pūrā devavarṇā puñaudā padāmjsi praci iñi narāmātā nāste pravajo 3 214 tcohore-haṣṭā ysārā hamdara rrāspūra pravaindā kūlu avaśśārṣṭā satva ci puṣṣo nāsāre pravajo 4 215 sampauspāte nāma uryā—ni ku ṣta ūei hāmāte hamggarggā satā ggampha vaṣṭa parṣa nāttā patāna māttrau balyu 15

Fol. 344^v 216 prravarttāte māttrai balyā dātānau hastamu cakkru mulśa buro hāde brahma-lo—vā ū ūsuva hištā ttu kālu 6 217 kṣei'varānotā kūla hāmā—re ci arahandoñu buvā— re sātāye samdāvātā tco—horā—notā kūla ce parsāndā dukhyau jsa 218 dādye dvāvarānautā kūla ce arahanda hāmāre cā biśśā jita puva'na sam—tsera trānda ysamthinau vāmu . 219 ttīyā biśśu parṣo nijsaṣde tta nā hvāñāte māttrai balyā ssākyamunā ssāśīñā balyā ttāte kuśšala-mūla yāḍāndā . 220 haura hūḍāndā vicittra balyā väte dātā bilsamggā ttānau jāta harbiśśā ysamtha hamtsa klaiṣyau biśśā karma 20 221 ce ttā ce pratābiṁbā hatā—ro ssākyamuni balyā yāḍāndā lakṣānyau āysāta vaysñā . mamā vīrā harbāssā [*āta*] 21

210 Yaśovati by name, Viśākhā, very praiseworthy women, very brilliant in appearance, wealthy, skilful, adorned—²¹¹it will not please them here in *samsāra*. They have seen the fault of *samsāra*. Eighty-four thousand others will undertake *pravrajyā* with them. ²¹²As many other women also, as many princesses will all go out together to *pravrajyā*: “Would that we may escape from woes!” ²¹³King Śāṅkha’s chief son, the meritorious Devavarṇa, because of a previous cause, will go out, will undertake *pravrajyā*. ²¹⁴Eighty-four thousand other princes will undertake *pravrajyā*. There will be a myriad-thousand other beings who will completely undertake *pravrajyā*.

²¹⁵There will be a garden, Saṃpuṣpita by name, where this gathering will take place. Over a hundred *ggamphas* the assembly will sit down before the Buddha Maitreya. ²¹⁶The Buddha Maitreya will turn the excellent Wheel of the Law. But at that time this news will very shortly come to the world of Brahma. ²¹⁷There will be ninety-six myriad-thousands who will realize Arhatship. At a second gathering there will be ninety-four myriad-thousands who will escape from woes. ²¹⁸At a third there will be ninety-two myriad-thousands who will become Arhats, for whom all fears in *samsāra* have been removed, (who) have crossed the ocean of birth.

²¹⁹Then he will explain in the whole assembly. Thus will the Buddha Maitreya preach to them: “In the Śāsana of the Buddha Śākyamuni you performed these merit-roots. ²²⁰You gave various gifts to the Buddha, the Law, the Bhikṣusaṅgha. Therefore have all births been removed for you, all *karmas* with *kleśas*. ²²¹Whoever once made images of the Buddha Śākyamuni equipped with the *lakṣāṇas* have now all come to me.”

221 ne-n-ne ma ramāte MS.; mara Leumann. Cf. 22. 172 nai ne mara ramāte satsera;

22. 199 nai ne mara ramātā samtsera.

220 ysamtha altered in MS. to karma at end of line.

Fol. 345^r 222 vasutu brūñāre puñyau jsa sam kho sarbāndi urmaysde .
 vaśārāmo ttarandaru byodā—ndi parrāta biṣyau du[khyau j]s[4] 2
 223 ce tcohorā ātama siyā—ndi ttā dyānyau jsa ramindā .
 biśšunya bvāre samāhāna biśšā nā klaiśa nāsaunda . 3
 224 vinau siyāndā hvatāndā pūstāndā harbiśśā vaysñā .
 vyāma-prabha mamā väte āta klaiśānu jīngō yādāndi .
 225 kye vā avidharmu vibhāṣo siyāndā parrita dukhyau jsa
 abhiñuvo' daśta kariha pratāsambate bvāre tcahora
 226 ce mahāyāna-sūtra sī—ye kye vā pūstāya pīde
 biśšu rraṣṭo dātu paysāndā—ndi kho balysūste padamgya .
 227 balysūstu bvāre ne dāru ggei'ssindi dāti cakru
 ttrāmu pharu satva parriji—ndi kho aysu parretemā vaysñā

Fol. 345^v 228 kye bhikṣu-samgya yādāndā puña kuśala-mūla vicitra
 māstā bise tsāte paśśāndi mamā vīrā nāndā pravajo 8
 229 vicitryau dharma-mukhyau jsa . klaiśinau ttranda samudru
 ci hamata vasutu parāhu drreitāndā ssīve hađāya 9
 230 daśyau baśdyau jsa pathiya vīsātā vīrī hamraṣto
 haṣta ssikṣāvatā nāndā biśšā ttā mara mamā väte āta .
 231 ci ssandāssajo yiđāndā jäggaro bū'na spātyau jsa
 stavyau bīnāñina draiñu ratanānu pajsamu hamraṣtu
 232 biśšā ttā mara mamā väte āta parrāta puṣṣo biṣyo dukhyau jsa
 sssei rro parsindī pharāka ku buro mamā ssāsani itā 2
 233 kädau jsa duškaru kā'nu kye uhu ttandrāmye kali
 hanamandai harbiśśā dātā dātu vātā nyūtu yā[dā]nda 3

222 “Because of their merits, they shine purely like the rising sun. Fol. 345
 They have obtained a body made of *vajra*. They have escaped from all
 woes.²²³ Those who have studied the four *Agamas* find pleasure in medita-
 tions. They understand all kinds of *samādhis*. All their *kleśas* have been
 extinguished.²²⁴ (If) they have studied, have preached, have read the
Vinaya, they have all now come to me with a fathom-high halo. They
 have caused the removal of *kleśas*.²²⁵ Those who have studied the *Abhi-*
dharma, the *Vibhāṣā*, have escaped from woes. The skilful in *abhiññas*,
 the energetic will realize the four *pratisamvidās*.²²⁶ One who has studied
 the *Mahāyānasūtras*, who has written them in a book, (those who) have
 rightly recognized the whole Law as the description of *bodhi*²²⁷ will
 realize *bodhi* before long. They will turn the Wheel of the Law. They
 will rescue as many beings as I have rescued now.²²⁸ Those who have
 performed various merits, *kuśalamūlas*, in the Bhikṣusaṅgha, have left
 great, wealthy houses, have undertaken *pravrajyā* under me.²²⁹ Through
 various *Dharmamukhas*, they have crossed the ocean of *kleśa*. Those who
 of themselves by night, by day have maintained pure moral restraint,²³⁰
 have always refrained from the ten evils at *upoṣadhas*, have undertaken
 the eight *śikṣāpadas* have all come to me here.²³¹ Those who have per-
 formed a *saṃniṣadyā*, a *jāgarikā*, have always done honour to the Three
 Jewels with incense, with flowers, eulogies, with music²³² have all come
 to me here. They have completely escaped from all woes. Even many
 others will escape wherever my Sāsana may be.²³³ It must be considered
 a very difficult feat by you that, at such a time when the whole Law was
 declining, you should have been able to instruct in the Law.””

Fol. 346^r 234 ne merä pīri ttu kālu . uysnora pajsamu yädāndi
 ne ṣṣamana brahmmana kāṣṭā—ndā ni paralovi pu[va']sta 4
 235 jsatāndi ṣṣūjātu satva ṣṣūjīye ggūsto hvaḍāndā ttu—
 ndāndā drūjo hvatāndā kūre drṣṭiyate nāndā 5
 236 pamjyau jsa ysā'yyo ttāma ysamaśsandai āphādā ṣṭā
 uhu hisu purdu yädāndā puña kuśala-mūla yädāndā
 237 kye uhu ttandrāmye kāli dātā vāte ṣṭuta sta hamrašto
 parāhu ṣṣārku parostānda hivī aysmū pānda 37
 238 balysā vātā anājsaḍa dāsta dātā vāte bilsamggā vi—
 ri draiṇu ratanānu hivi nāndā puraudāndā uysnora .
 239 uhu draya ratana padā—ḍāndā dasau ṣṣāde yädāndā
 ttāna vaysñā harbiśā vūlāndā—ndi sta ysamthīnau pāsu 39

Fol. 346^v 240 yaśśavatā grūstā vässākho cu rro varata handare strīye
 umyau jsa mā duṣkari seittā ttāna strīye rraysge aysmūna
 241 kye uhu ttandrāmye kāli haṭhtho vite ṣṭute sta u dātu
 samu hivī kṣundei vīrā . aysmūna vāte sta bitandā 1
 242 striye käde atārañe o—še uhu kṛtañā vāte sta ttu kā—
 lu puṣṭo ḍkālāsatetu paśā—nda tharggu ysurru hisu aretu .
 243 ṣṣārṇa aysmūna vasutā—na kalyāṇa-mātryau auṣku
 dātu pyūṣṭāndi sta rrašto . ṣṣākyamuni ṣṣāśīñā balysā 3
 244 kye ttu scātu dhātu hvatāndi sarva-satvānu hātāyā
 ttyau arrīmajṣāna aysmūna uhu paysānoṣti yīḍāndā .
 245 trāmu huṣṭāndā sta bi—ṣṣā padya puñyo ṣṣadde jsa ttīyā
 samu kho purra huṣṭā ttāndu ttāndu vaysñā klaiśa ji[t]āndā . 5

²³⁴ “At that time, beings did not do honour to mother, to father. Fol. 346
 Ascetics, brahmins did not care for them. They were not afraid of the world beyond. ²³⁵Beings killed one another. They ate one another's flesh. They plundered. They uttered falsehood. They adopted false views. ²³⁶The whole world was then distracted by the five evils. You were able to overcome greed. You performed merits, *kuśalamūlas*, ²³⁷since at such a time you stood continually for the Law, you restrained excellently your conduct, you guarded your own minds.

²³⁸“They appeared improper with regard to the Buddha, to the Law, to the Bhiksusaṅgha. Beings took, removed the property of the Three Jewels. ²³⁹You maintained the Three Jewels. You performed the ten *Dharmacaryās*. Therefore you have now all cast aside the burden of birth.”

²⁴⁰He will address Yaśovatī, Viśākhā, whatever other women are there also: “A difficult feat seems to me to be due to you, for this reason: women are unstable in mind, ²⁴¹yet at such a time you stood for the truth and the Law. You were confused in mind with respect only to your own husband. ²⁴²Women are very ungrateful, wicked. You were very grateful at that time. You utterly gave up arrogance, torment, anger, greed, envy. ²⁴³With good, pure mind, always through spiritual advisers, you rightly heard the Law in the Śāsana of the Buddha Śākyamuni. ²⁴⁴Through those who at that time proclaimed the Law for the good of all beings, with unstained mind you obtained understanding. ²⁴⁵You grew up in every way then through merits, through faith, just as the moon waxes. So much have you now destroyed *kleśas*.”

Fol. 347^r 246 ttīyā vā mättrai balysä pharākyau śsamanyau hamtsa .
 kettumatā trämäte kīntha sarva-satvānu hä[tā]yä 6
 247 pharvī nuva hvā'ndä aysura nātā yakṣa divate gyasta
 śsakṛ brahmāni lova-pāla bodhisatva balonda . 47
 248 ku śsamana nyanā daindä biśśunya ratana vicitra
 kuvā mūrinā daindi śśātimje māje mūre 8
 249 nyaskya nā hämäte bihīyu ce ttāte āhvainā kuṣṭe
 ttīyā hā pūyāte balysä vaṭhāyo grūstu ttu kālu 9
 250 ttyau jsa häryāṇa yädāndi hatāru uysnora vicitra
 ttīyā śsyē mvire kāḍāna ha—tāro hvam'dā tvissē yädāndā 50
 251 pharu ttā uysnaura kye śsau mūro hatāro kūru yädāndā
 śsei vaysñā ṣtāre avāyā dukha varāśāre vicitra 1

Fol. 347^v 252 kye vā śśiñi mvire jsa puña nā—ndä balysä vīri bilsamggä .
 o dāta-hvāñai vīri śsai vaysñā gyastuvo' ā're 2
 253 kye vā mamā śśāśīñi parsī—ndi ce vā parrāta dukhyau jsa
 cu rro ye avaśśārṣṭā pulstā o ysirru ālsatu mrāhe 3
 254 ku vīra kinthe balysä hīstā trāmu brūñātē kantha .
 kho ju vasute kāmjanā ysī—rrā ggari rruštā pāśāru vīrā 4
 255 ciyi hā trämäte kīntha brahmāni gyastyo hamtsa .
 kūlu sate-ysāre ttāvatriśa gyasta śsakkrina hamtsa 55
 256 balysä pvo' ttere jsa namasī—ndi patāna jsaunita ṣtāna
 stavai hvāñindī vicitra . späte berāre gyastūñā 6
 257 namasāmo sarvañā balysa śivānu hastama hvāṣṭo .
 biṣye ysamaśśandai vaysñā māñandä te handarā [n]āstā 7

²⁴⁶Then the Buddha Maitreya, together with many monks, will enter Fol. 347
 the city of Ketumati for the good of all beings. ²⁴⁷Behind him there will
 be many men, Asuras, Nāgas, Yaksas, deities, gods, Śakra, Brahma, the
 world-protectors, powerful Bodhisattvas. ²⁴⁸When the monks see the
 treasures, all kinds of variegated jewels, they will see the heaps of coins
 as our copper coins. ²⁴⁹Great scorn will arise in them for one who looks
 upon these as fabulous. Then the Buddha looked around. He will
 address his attendant at that time:

²⁵⁰"Because of these, beings once did various evil deeds. Then for the
 sake of one coin they once destroyed men. ²⁵¹Many are those beings who
 have once used one coin falsely. Even now they are in Apāya. They are
 experiencing various woes. ²⁵²Yet those who with one coin have obtained
 merits with respect to the Buddha, with respect to the Bhiksusaṅgha
 or a preacher of the Law are even now among the gods. ²⁵³Some will
 escape from woes in my Śāsana; others have (already) escaped. Why
 should one ask also about the other (things) or about gold, silver,
 pearls?"

²⁵⁴When the Buddha comes to the city, the city will shine as a moun-
 tain of pure *kāñcana*-gold glitters in the sunshine. ²⁵⁵When he enters
 the city, Brahma with his gods, a myriad-thousand hundred-thousands
 of *trāyastriṁśa*-gods with Śakra, ²⁵⁶standing bowed before him, will
 worship with their forehead at the Buddha's feet. They will utter various
 praises of him. They will rain down heavenly flowers.

²⁵⁷"We worship you, all-knowing Buddha, best, chief of bipeds.
 There is no other like you now in the whole world.

Fol. 348^r 258 thu balysi balysa thu ssāstā—rä thu ysamaśsandai pírmo .
 tvī kraiśa harṣta thu vāmu puṣo ttrandī tvāy[ā] uysn[o]ra
 259 tvī ne mara aysmū balysa karā ne samkhilttā samtsera
 panu satvu mulśde jsa trāyi parriji nā biśyau dukhyo jsa 9
 260 kūlu sate-ysāre ssuddhāvā—ysa gyasta mātrau balysu
 namasindā jsaunāta ṣṭāna stavai hvāñindā väcätra . 60
 261 ttle kalpā pūhā thu balysa . . . satī balysūni urmaysde .
 jitai ttādetu jaḍimgyo ggeiśśätai dāti cakru 61
 262 gyastānu rrunde tcohora käde māste parše jsa hamtsa .
 namasindā mātrau balysu hamju hā dasta yanāre 2
 263 kho thu maro na-ru panati ba—lysa avāyi paṇde pṛhitā
 vaysnā nirvānā pṛhiyā cālsto trāmāre uysnora 3

Fol. 348^v 264 pharu ysāre handara gyasta . . . ātāsi ṣṭāniye balysā .
 bīnāñu māstu yanindā . . . späte berāre gyastūña 4
 265 daśa pale kṣattrā drjsāre buśšāni berāre vicittre
 hāra ratanānā haraṇi—ndā balysā bendā bilsamgā 5
 266 naunu āljsindī briyūnu pūhā balysūni urmaysde .
 sarva-satvānu hātāyā kettumatā ttrāmāte kintha 6
 267 sārthavāhā hāmāte nā—ma māri hajū puñiaundā
 ssadā käde mulysgyasse rraṣṭā drraiṇu ratanānu praysannā 7
 268 pamja-maṇḍalu po' balysā hambuśdā ssando ttīyi .
 käde saggoravina aysmū—na balysā stavu hvāñite māri
 269 namasimā sarvañu balysu käde pharākānu thu vamñā
 ysāru vīrā ṣṭānye pūrnu . . . brrītīnau thīyai balysa . 9

258 You are a Buddha, Buddha, you a teacher, you (are) at the head of the Fol. 348
 world. All your *klesas* have been destroyed. You have crossed right over
 the ocean. You convey beings across. 259 Your mind, Buddha, is not
 tainted at all here in *samsāra*. You rescue every being out of compassion.
 You deliver them from all woes.”

260 A myriad-thousand hundred-thousands of *ssuddhāvāsa*-gods,
 bowed, will worship the Buddha Maitreya. They will utter various
 praises of him:

261 “You have arisen, Buddha, as fifth Buddha-sun in this *kalpa*. You
 have removed the darkness of ignorance. You have turned the Wheel of
 the Law.”

262 “The four kings of the gods with a very great assembly will worship
 the Buddha Maitreya. They will place their hands in the *añjali*-position:

263 “Until you arose here, Buddha, the path to Apāya was open. Now
 that to Nirvāṇa has been opened, that there beings may enter.”

264 Many thousands of other gods, while in the sky, will make loud
 music for the Buddha. They will rain down heavenly flowers. 265 They
 will hold banners, flags, umbrellas. They will rain down various per-
 fumes. They will cast down necklaces of jewels upon the Buddha, the
 Bhikṣusaṅgha. 266 They will sing softly, sweetly:

“The fifth Buddha-sun, for the good of all beings, is entering the
 city of Ketumāti.”

267 Sārthavāha will be Māra by name, wise, meritorious, faithful, very
 compassionate, upright, devoted to the Three Jewels. 268 He will bow
 down to the ground in a *pañcamandala* at the Buddha's feet. Then with
 very reverent mind Māra will utter a praise of the Buddha:

269 “I worship the all-knowing Buddha. You have now, Buddha,
 drawn out the arrow of passion from the heart of very many.”

Fol. 349^r 270 drrai rrāyi śśīve haḍāya nyānartha yindä uysnora .
 haspista śśāśāna balysä kho ye dukhyau parstā b[ī]syo jsa .
 271 ttāte anauṣkāmjsye ṣkaṇīgye trāmu parsindä kho bātava
 hūni māñande asāre härju vari ttatvatā ništā 71
 272 kho ye cā'ya-nirmātu dai—yi o ttāmārā tcei'māña dätte
 ttrāme ttāte harbiśśā ṣkau—ngye samu hīvī aysmuī jsirja 2
 273 avaysända hära väte sa—tva klaiṣyau jsa baindä samtsera
 klaiṣyau jsa karma yanāre karmyo jsa pharu dukha daindi 3
 274 naryo hisindi ttārśāśūni ku vā priyovo' staura .
 ttarrna dukha kṣuna barindī samu hāvī aysmuī ārru 4
 275 kū vaysña aṣtā paḍauysi cau rraṣṭo pando nijsaṣde
 aṣtā ūvāśa cū jsa dātu cu puṣṣo klaiṣa ni jända 75

Fol. 349^v 276 ākṣūta vaysña narinde haspästa śśāśiña balysä
 maranīmu hatcañita hīno kho ju hastā damānu ggaysimgyo
 277 abätanda byātarā sī—lna hastamäna hāmīru
 hu-tāṣte kā'mate kei'ta ttu hīvī aysmū paiya 7
 278 ce mara ttye śśāśiña balysä abitandi māñita vaysña
 jinda puṣṣo harbiśśā ysamtha dukhānu pāškalu yanda . 8
 279 pharu ysāre satva ci va—rṣtānye udvīyu yanāre .
 puṣṣo narāmīndä pravaindä biṣyau parsindä dukhyau jsa 9
 280 ttīyā vā mātrai balysä bālsamggäna māstāna hamtsa .
 hā ttu diśo jsāte ku āsi—rī mahākālśavā āste 80
 281 hamata śsandā rrātu ya—nde ggarū sarbite kādā māstā
 myāño tṛṇkhānu samāhāña mahākālśavi āste 81

Fol. 349^v 270 "Three times by night, by day, he will inform beings: "Strive in the Buddha's Śāsana so that one will escape from all woes." 271 These impermanent *samskāras* will pass like lightning. They are like a dream, unsubstantial. Nothing there really exists. 272 As when one sees what has been created by magic or as partial blindness appears in the eye, such are all these *samskāras*. They are merely the deception of one's mind. 273 Through *kleśas* beings are bound in *samsāra* to unrecognized things. Through *kleśas* they perform *karmas*. Through *karmas* they see many woes. 274 They come to hell, to animalhood, to where among the Pretas they bear grievous woes with thirst, with hunger. It is merely the fault of one's own mind. *275 Since you now have a leader who shows you the right path, there is an opportunity that the Law (be heard) by you. Why do you not utterly remove *kleśas*? 276 Begin now to go out! Strive in the Buddha's Śāsana. Break up the army of death as an elephant a hut of reeds. 277 May you be free from doubt, mindful, of excellent conduct. Think well-thought thoughts. Guard this your own mind. 278 One who now remains here in the Śāsana of this Buddha free from doubt will remove completely all births, will make an end of woes. 279 Many thousands of beings who, while there, experience disgust, will go out completely, will undertake *pravrajyā*, will escape from all woes."

280 "Then the Buddha Maitreya with the great Bhikṣusāṅga will go off in that direction where the Ācārya Mahākāśyapa will be. 281 The earth itself will split apart and a very large mountain will rise up. Amid its peaks, Mahākāśyapa will be sitting in meditation.

* 275-6 E. Sieg, JA, x. 1912, 286 f., cf. *Uddānavarga* (ed. F. Bernhard, Göttingen, 1965, p. 138) iv. 37-8:

ārabhadhvam niṣkramadhvam yujyadhvam buddhaśāne
 dhūnidhvam mytyunah sainyam nadāgāram ita kuñjaraḥ 37
 yo hy asmiṁ dharmavinaye tv apramatto bhavīṣyati
 prahāya jātiṣaṇsāram duḥkhasyāntam sa yāsyati 38

Fol. 350^r 282 hamata ggaru kutkuṭapādū pakūṭate mātrai balysä .
 sthavārā vyusthahäte samā—hānina balysä po' namaśta 2
 283 na-ro ju väte hamdari ba—lysa balysānā ṣṣāvai sthīrā .
 cā duva ṣṣāstāra paysä—ni ttārī suhā āya kho mam̄ šte 3
 284 kyerā mā vätä ṣṣārā vätä ba—lysä ci ma parräte biṣyau dukhyau
 jsa ttu vā śātu hāvū pachī—še cu uhu dite byodemä balysa
 285 nähute balysūnī urmaysde ḥandaudu harbiśsu vīrā .
 satī vā pātcu thu vaysña jitai ttādetu jaḍimgyo 5
 286 ṣṣākyamunä balysä tta parste uho varata balysa tta hvīye
 osā skyatā panatā balysi bataku marā dṛtemä jsino .
 287 biśsā hādē kīrā yādaimä kho rro paḍāmjsya biśsā balysa
 krrosūmni mara väte balysä bišpaḍā āstanu kalpä . 7

Fol. 350^v 288 parrite pharu satva dukhyau jsa cai udissä ṣṣāmañu nā—
 ndi cu rro harita harbiśsā vātco kanakamunä parräte dukhyau jsa .
 289 kanakamuni mara väte ba—lysä ci ttye paranirväte ṣtāni
 vaysambato ṣṣāmañu nāndi kālśavā nā parräte dukhyau jsa .
 290 ce kālśavi ṣṣāsiñā ba—lysä pravajjo ṣṣāmañu nāndi
 ni hādē puṣṣo haspäta i—ndi mamä viri parräta dukhyau jsa
 291 ci vā mamä ṣṣāsiñā pu—ña yande hora heḍä vicä—
 tra balysä väte dātā bā—lsāngi parāhu abvatu dārysde
 292 ṣāri vā ttrāmī balysä biśsi padya muho jsa hamamggi
 mamä hona hīviye mulśdi ka nā parrījyā dukhyau jsa 2
 293 ttai hvāñite mitrai balysä cu aysu puṣṣo parritaimä
 satva cu rro parrījimä ma—māsto ṣṣākyamunä balysä ṣṣānaumi

²⁸²The Buddha Maitreya himself will knock upon Mount Kukkuṭapāda. Fol. 350
 The Elder will rise up from meditation. He will worship at the Buddha's
 feet:

²⁸³"Buddha, there has never been another Buddha-disciple, an
 Elder who would recognize two teachers, would have such pleasure as
 I have. ²⁸⁴How kind the Buddha has been to me since he has rescued me
 from all woes. I consider this a second blessing that I have succeeded in
 seeing you, Buddha. ²⁸⁵The Buddha-sun had set on everything that had
 been warmed. You have now risen up again. You have removed the
 darkness of ignorance. ²⁸⁶The Buddha Śākyamuni so ordered me to
 speak thus to you, Buddha:

"An evil age has arisen. I have spent a short life here as Buddha.
²⁸⁷But I have performed all the acts as also all the previous Buddhas.
 Krakuṭchanda was a Buddha here first of all at the beginning of the
kalpa. ²⁸⁸He rescued many beings from woes who undertook *śramaṇya*
 on account of him. All those who remained Kanakamuni later rescued
 from woes. ²⁸⁹Kanakamuni was here as Buddha. Those who, on his
 becoming *parinirvta*, had undertaken *upasampadā*, *śramaṇya*, Kāśyapa
 rescued from woes. ²⁹⁰Those who had undertaken *pravrajyā*, *śramaṇya*
 in the Śāsana of the Buddha Kāśyapa but had not striven fully, have
 been rescued from woes under me. ²⁹¹One who in my Śāsana will obtain
 merits, will give various gifts, will maintain intact his moral restraint
 with regard to the Buddha, the Law, the Bhikṣusaṅgha, ²⁹²will be such
 a Buddha in all ways equal to me. At my word, through his own com-
 passion, may he rescue them from woes!"

²⁹³So will the Buddha Maitreya speak to him: "The Buddha Śākyamuni (will show) favour to me on account of those beings I have completely rescued (and) those whom also I will deliver.

²⁸⁹ the second *ka* in kanakamuni added small below line.
²⁹¹ abutu altered in MS. to abvatu (Leumann).

Fol. 351^r 294 sā nā kuśala-mūlyo ustode mokṣa-bijā nu bide ma—
 mä väte nā ṣṭānye hīyāra parrīyinā diṣṭa 99
 295 biśśo hoto näjsäte' ttānu vīrā ce mamā brātari vīrā
 puña kuśšala-mūla yidā—ndi ku puṣṣo parsindī dukhyo jsa
 296 sthavirā po' balysä namaṣṭā drrai tcīrai tvaṇḍanu jsāte .
 hamdraudysi hämäte āgā—so yame prrāhālye yande 6
 297 varī paranirvite dau paśśa—te ttarandarna hīvīna
 śśarīrai gyasta hamggaljindi pharu nā pajsamu yanindā 7
 298 ku sa parṣa mitrai balysä ttuto hoto kālśavi daindi
 tterā vindākā hotā jsa mā—stā anīyu ni duškaru saittā .
 299 tta ni hvāñate mitrai balysä mai avamañīru aysmūna
 puña hajvattātā parrīyi ni ju mästatete nā detena .

Fol. 351^v 300 balysānu śśāsiñā säte mā—stamā śśamanānu prapādi
 cu ni handara vīri nyasca ggampjse hvāñindi śśūjjitāye .
 301 säte mahā-śśāvai agrā śśākyamuni śśāsiñā balysä
 dvāsu dutā uspurre dṛte käde mahā-bhāvā balondī 1
 302 prattyeka-sambuddhi pāṇḍivā—tu hatārra ṣṣadde jsa hūde
 ttyau puñyau parrāte dukhyau jsa śśākyamuni śśāsiñā balysā 2
 303 västarna hvāñite balysä . ttutu pūrva-yoggu ttu kālu
 pharu ysāre ttīyā uysnora puṣṣo narāmīndi pravaindā .
 304 ttīyā vā mätrai balysä ttānu satvānu hātāyā
 ce rro parrijāñā dukhyau jsa karmyau jsa āta avāyā 4
 305 pai ḥāṣṭīna bā'yu paśśa—te narya vīrā biraysde .
 biśśā ttārśaśūnya vīrā priya vātā dukha ni jyāre 5

So well that no one speaks of it, so it is preeminent (as) the other.
in account of those beings who have performed merits towards others
to well also deliver.

294 He warmed them with merit-roots. He sowed in them the seed of Fol. 351
 deliverance. Under me the fruits of deliverance in them have been
 ripened. 295 I will display all my power towards those who under my
 brother have performed merits, *kuśalamūlas*, that they may escape
 completely from woes."

296 "The Elder will worship at the Buddha's feet. Three times he will
 walk round him in honour. He will travel through the sky. He will
 perform the *yamakaprātihāryas*. 297 At once he will become *parinirvṛta*.
 He will emit fire from his body. The gods will gather his relics together.
 They will do them great honour.

298 "When the assembly of the Buddha Maitreya see this power of
 Kāśyapa's—great in power is such a small man—it will appear to them
 incomprehensible, miraculous.

299 "The Buddha Maitreya will speak thus to them: "You should not
 despise him in your mind. Merits, wisdom, deliverance are not accord-
 ing to size nor appearance. 300 In the Śāsana of the Buddhas, this is the
 greatest pitfall for monks: that they have scorn for others, speak of one
 another's faults. 301 He is the foremost *mahāśrāvaka* in the Śāsana of
 the Buddha Śākyamuni. He has maintained the twelve *dhutas* in full.
 He is very illustrious, powerful. 302 He once in faith gave alms to a
 Pratyekasambuddha. Through these merits, he escaped from woes in
 the Śāsana of the Buddha Śākyamuni."

303 "The Buddha will at that time speak in detail of that previous life.
 Then many thousands of beings will go forth completely, will undertake
 pravrajyā.

304 "Then the Buddha Maitreya, for the good of those beings who are
 also to be rescued from woes (but) have through *karmas* gone to Apāya,
 305 will emit a ray from the big toe of his foot. It will extend over hells,
 over all animals, over Pretas. Their woes will cease.

Fol. 352^r 306 kye mokṣi ttīma barīndi balyā vajsitā're ttu kālu
 avāyuvō' stāna cavī—ndā biśyau parsind[ī] dukhyau jsa
 307 samu ttānu niśtā parrītā ce anantanarī yidāndā
 balyānu dātu mahāyā—nu apramānu yädāndā 7
 308 āryānu ggāmjse hvatāndā cu ysātā vaska aysātā .
 bilsamgya hūdā ttu hoṣtāndi purauḍāndi ysātāndi 8
 309 pravaje biyanu yidā—ndi ce māchādṛṣṭi nāndi
 mamā udiśśā rrusta-vrahau—ṇa hvastāndi tvīsse yidāndi .
 310 aśyānu ṣṣāmañu bvatāndi kye vā ggāthiya striya .
 ṣṣamanānu ṣṣāmañu bvatā—tā ce na-ro padā buvīndi .
 311 ttā mātroc balyu ne daindi nā vara parsindi dukhyau jsa .
 ttāna cu ttyau karmyo vari stāni ne hārṣtāyā pathīya 11

Fol. 352^v 312 ttīyi ānandi gyastu balyu pātco bitamo braṣte ce hā
 puñā yande u hā baśdo . cu sā parstā dukhyau jsa 12
 313 kye hā puñā yande u hā . baśdo baśdye jsa pathīsti
 puñā avaṣtāndā yande sā ṣṣai mātrai väte parstā 3
 314 ce hā puñā yande u hā baśdo baśdo hamu yande
 puñai vahanīndi sā samtse—ra dāru jsāte dukhottā 4
 315 ttāna ni parsindi cu sātā ṣṣāśani ānanda buvīndā
 vicitre ggāthuvo' ggāmjse ṣṣamana ṣṣūjiye yanindā .
 316 ggāthā nā ttīyi ni bvā—re kāmānu haṭhtha u dātā
 ci mamāno stāmo ne kei'—ndi cu aysu pharu kalpa diteimi
 317 nā hvāhu bulysu nuvaṣtā—ri mulśde kṣīṇo paśāndā
 vinai siyāndi pacadā—na ggāthā nu hamata buvīri

³⁰⁶Those who bear the seed of deliverance will behold the Buddha at that time. Though in the Apāyas, they will be reborn. They will escape from all woes. ³⁰⁷There will be no deliverance only for those who have committed an *anantariya*: (who) have treated as unauthoritative the Buddha-Law, the Mahāyāna; ³⁰⁸(who) have spoken of faults of the Āryas: that he has been born for the sake of non-birth; have taken away, removed, plundered that given to the Bhikṣusaṅgha; ³⁰⁹have caused obstruction to *pravrajyā*; who have accepted one holding a false view; have struck, destroyed those wearing red robes on account of me; ³¹⁰have harmed the śrāmaṇya of the nuns; who has as domestic woman harmed the śrāmaṇya of the monks, which was not harmed before. ³¹¹These will not see the Buddha Maitreya. They will not there escape from woes because, while there, they have not in fact refrained from these *karmas*.¹

³¹²Then Ānanda asked the *deva* Buddha further about a doubt: 'Will one who performs both merits and evil escape from woes?'

³¹³Even one who performs both merits and evil, (if) he refrains from evil, performs continuous merits, will escape under Maitreya. ³¹⁴For one who performs both merits and evil, (if) he performs evil always, his merits will disappear. He will for a long time go about woe-oppressed in *samsāra*. ³¹⁵For this reason they will not escape, because this Śāsana, Ānanda, will be harmed. The monks will find various faults with one another (and) among the householders. ³¹⁶Then the householders will not know who have the truth and the Law, since they will not consider my exertion, although I have seen many *kalpas*. ³¹⁷They will not examine the broad, the long. They have given up compassion. (If) they had learned the *Vinaya*, in due course the householders could themselves perceive them.

Fol. 353^x 318 kho balysä sūtruvo' parste kho ttara hamdāri yanindī
 cindiku ju ggāthā ttīyā ssamanā väte an[ā]jsadā daindā
 319 käde nā hā hämäte aşşa—dda jsei'nu vätā nā chädra tcäṣā—
 ri aśka ttäte mā biśsa jsā—na anijṣadya karaṇa yanāri
 320 ku haṃgrisindī ssūjätena ssamanānū ggamjsä yanindā
 vara ārya-pudgalā kaśtā sā ārūpya-vātai karmā 20
 321 cu ni paḍā ggāthā hūḍā—ndā hajuva ssadda puñauda
 ttu ni purorindi ysänindī nā ne ju vara baśdā saittā 1
 322 avathīya ṣṭāna märāri ttäteñe baśdye jsa ttu kālu .
 ttāna ni biśsā mätrai vīrā dukhyau parsindi uysnora 2
 323 ku ni ssamana vīrī aşşa—dda cu nā biśsā jsa vanda pravaita
 ttā puṣṣo nāsāre vīrā—hīndā vari ṣṭāniye balysä 3

Fol. 353^y 324 manindī mā udiśsä pravaita aysu hamatä hvastä pachiyse
 bañndī mā tviṣse yanindā . huṣṣa huṣṣa ni jsate aşṣadda 1
 325 ysamaśśāmḍai āphädä durbhi—kṣā hämäte āchai pittä
 hīnā hisindā ttu kālu brīnhi paṣtindi abāḍā 5
 326 ne ne dātu mānya pyūvā’—ri cai rro ju vā pyüsde ni yi—
 ndi cu vara hvate buljse hāva ne-rne sājindā ttu kālu 6
 327 cvi dāta-hvānā vīrī paḍā vätā mästā aşṣadda
 ttīti rro dātu varatā hä—mäte apramānvi yande 7
 328 uysānye ārru ni butte ttyau haṃtsatetu yiḍaimā .
 ci mā ssaddo harbiśsu buva—tāndi ku vaṣṭāmata dātā 8
 329 kalyāṇa-mättṛ sa ānanda ce kari hvandi aşṣando rru—
 sto cilō vīrī ni yīndi cu va ne vaysvarno vīrī 9

318 If they change those things such as the Buddha has ordered in the Fol. 353
 sūtras, to the extent that the householders then see improper things
 among the monks,³¹⁹ great unbelief will arise in them. They will readily
 perceive their faults: "Perhaps coming to my house they will do improper
 acts."³²⁰ When they meet one another, they will find fault with the
 monks: "There falls an āryapudgala. That is an ārūpyadhātukarma!"

³²¹ What householders, wise, faithful, meritorious, had given them
 before—that they will remove, take away from them. There will seem
 to them no evil in this.³²² At that time they will die without having
 refrained from that evil. Therefore, not all beings will escape from woes
 under Maitreya.³²³ When unbelief towards the monks (arises) in them,
 although they went out of their homes to *pravrajyā* when small, they
 will accept it completely. At once they will displease the Buddha.

³²⁴ (If) they kill those who for my sake have undertaken *pravrajyā*, I
 will consider myself smitten. (If) they bind (them), they will destroy
 me. Their unbelief will go on growing.³²⁵ The world will be distracted.
 Famine will occur. Disease will fall. Armies will come at that time.
 Whirlwinds will arise out of season.³²⁶ They will not listen to the Law
 with respect, and one who hears it will not perform it. The virtues,
 blessings mentioned in it will not be fulfilled for them at that time.³²⁷ If
 one has had great unbelief with regard to the preachers of the Law
 before, then also he will have it with regard to the Law. He will treat
 it as unauthoritative.³²⁸ He will not realize the fault in himself: "I have
 kept company with those who have destroyed all my belief in which was
 concentration on the Law."

³²⁹ He is a *kalyāṇamitra*, Ānanda, who causes a man no unbelief at all
 toward the red robe, how much less toward one of low caste.

- Fol. 354^r 330 dātinā ūru mä birätīndi cu prātāmūkṣo rahāsa
 ggāthānu harbiśśā gverindi cu samu ṣṣamani pyuvā'ñu 1
 331 ttāna hārṇa ggāthā bvanīndi ṣṣaddo tvīṣṣe haysīndi
 ttuṣṣe hamatā tsīndi avāyā ne-n-nā thato hämāte parrīyā 1
 332 ānanda mättrai balysä ttū näjsađu hämāte padam̄gya
 hvataimū kho ye hā hišti . harbiśyau parstā dukhyau jsa 32
 333 hvataimū baśde mäštā kye mästu byanu yanīndi .
 ku ṣṣai ṣṣuvo balysä ne pyū—ṣde cu va ne ko parsi dukhyau jsa 1
 334 balysä ttū hvanau naljsonde käde sīra hämāta uysno—
 ra tterā haspāsāmā ku mä—trei väte parsāmā dukhyau jsa 4
 335 tta aysu vara mitrei väte hiššo bišyo ham̄tsa umyau jsa
 kye buro pyuṣṭāndi sta ttū dhā—tu saggauravina aysmūna 5
- Fol. 354^v 336 bišyau parsāma dukhyau jsa bišśā ni kädäyāne jiyā—
 nde vyāgarano hastamu bye—hāmane balysūstu varālsto 341

330 They will split asunder my *Dharma*-belly. They will reveal to the Fol. 354
 householders all the secrets in the *Prātimokṣa*, which should be heard
 only by a monk. 331 By this means they will corrupt the householders.
 They will destroy their faith. They themselves will perish in Apāya.
 There will not soon be deliverance for them.

332 In this way, Ānanda, will be the manifestation of the Buddha
 Maitreya. I have told you how one will come, escape from all woes. 333 I
 have told you of the great evils which cause great obstruction so that one
 will not even hear a report of the Buddha, how much less: "Would that
 I may escape from woes!"

334 The Buddha concluded this speech. Beings became very contented:
 'Let us so strive that we may escape from woes under Maitreya.'

335 Thus may I come there under Maitreya with all of you who have
 heard this Law with reverent mind. 336 May we escape from all woes. May
 all our evil deeds disappear. May we obtain a prophecy for best *bodhi*.

Fol. 354^v
cont.

- 1 Siddham namasimā harbiśā balysa balysānu harbiśu dātu
biśā mahāsatva bodhisatva biśā ma āyśda yanirū . 1
- 2 ttutu hvanau kho gyastā balysā ttāvattrīsyau jsa vahāṣṭā
hvatanau yi hamjsäte byūhā sarva-satvānu hātāyā 2
- 3 khvei rro rre udyanā vasko pratābibo parste padinđe
kyerī puña hāmāta pharā—ka ttu vā uhu vaysñā pyuvī'ru 3
- 4 tterā hāde karma ne ysvā're hvatana kari hvatanau dātu
hiñduvau dīru buvāre hvatanau ni dātā nā saittā 4
- 5 cingānu cingau dātā kaspārau tterā khaṣṣa-phaṣṣā
kaspārai hāde tta sājindī kvī rru arthu buvāre . 5

CHAPTER 23

Chapter 23 consisted originally of 372 verses and extended from fol. 354^v² to fol. 385^v¹. Nineteen folios are missing from this chapter: 359-61 with 23. 54-89 and 369-84 with 23. 174-365.

This is the story of King Udayana, who ordered an image to be made, and of the Buddha's descent to the land of Samkāśa. The story of King Udayana and the image is found in several Chinese accounts: T.I. 125, 643, 692-4 (see Hōbōgirin s.v. Butsuzō, fasc. iii, pp. 210-11). The text of T.I. 694 is printed facing Leumann's edition of the Khotanese text by T. Inokuchi, *Monumenta Serindica*, iv, 1961, pp. 364-88. It corresponds closely to the Khotanese story.

The story. King Udayana, longing for the Buddha while he is spending three months among the gods, decides to have an image of the Buddha made (23. 33). He summons the craftsmen, who hesitate lest it should not resemble the Buddha befittingly (23. 41). The king decides that it should even so be attempted. Viśvakarman perceives the king's intention, disguises himself as a craftsman and secures the commission (23. 53). The missing folios (359-61) no doubt told how the image was completed and the Buddha's three months came to an end. At his departure the Buddha addresses the gods, reproaching them on account of their envy (23. 90-119). He then sends Maudgalyāyana to announce his descent to the land of Samkāśa (23. 120-2). The monks and nuns assemble at Rājagṛha and agree that either the monks or the nuns, whoever succeed in first greeting the Buddha, should be chief in the Order (23. 124-5). Kātyāyana and Utpalavarnā take up opposing positions (23. 126-34). Everyone sets out in joyful procession headed by the image to the land of Samkāśa (23. 135-41). There Viśvakarman makes a staircase from heaven to earth (23. 142-3). All the gods assemble to honour the Buddha (23. 144-6). The Buddha stands on the middle of the staircase attended by Brahma and Śakra (23. 147-54). Utpalavarnā, disguised as a *cakravartin*-king, tries to be the first to honour the Buddha, but Subhūti recognizes her and does so first (23. 166-9). The Buddha reproaches her (23. 171-3). Here folios 369-84 are missing. On the final folio we have the end of a speech by the Buddha on the merits of making an image of the Buddha.

¹Success. I worship all the Buddhas, the whole Law of the Buddhas, Fol. 354
all the *mahāsattva*-Bodhisattvas. May they all protect me. ^{cont.}

²I intend to translate it into Khotanese for the welfare of all beings, this tale of how the *deva* Buddha descended from the *trāyastrīmśa*-gods.

³How too King Udayana ordered an image to be made for him, how many virtues accrued to him, you should listen now to this. ⁴But such are their deeds: the Khotanese do not value the Law at all in Khotanese. They understand it badly in Indian. In Khotanese it does not seem to them to be the Law. ⁵For the Chinese the Law is in Chinese. In Kashmirian it is very agreeable, but they so learn it in Kashmirian that they also understand the meaning of it.

Fol. 355^v 6 hvatanāni dātā sā saittā ci arthu karā nā bvāre .
 cī har̄tsa arthāna pyuvā're tta nā saittā handari dātā 6
 7 pr̄rāgārātā satvā nā hvānā s̄sei ttu ho kye arthā ništā
 cu nō stāka sarvañi ba . —lysä nirārthā hvānā salāva
 8 salāvuo sārā cu arthā . arthā vā ttandī sārā
 kvī tta bāysdaiya kho hvīnde ttāna ham̄tsa arthāna dātā 8
 9 sā ju nā ssāru butte nā dīru kalyāna-māttro ni butte
 s̄sei ni dākṣāñi pāyendā ce ne dātā arthāna pyūṣde .
 10 dhārañānu arthu ni bvārā kye na-ro paramārtho pāyendā
 ttāna cu gyastūñe phare jsa biśsā ham̄tsa arthāna hāde 10
 11 paramārthā dātā balondi nai kye hanu arthi pāyendā
 abustye arthi ju ništā kye va dukhyau parsi sam̄tsera 1

Fol. 355^v 12 c[i]yi puššo dātā panašte biśsā rro ssāratātā panaštā
 ttāna cu ne ne bvāre uysno—ra ssārye häri ttiyi vävātu 2
 13 prattyakṣu jsāna dāyāre kye nā dātu mānya pyuvā're
 samu nā ditu viri u rūvu ttāryaśūnyau jsa viśsesā 13
 14 abustañi satva pharāka batye suhā kādāna sam̄tsera
 māsta kādāyāne yanā—re pharu kalpa stāre avāyi .
 15 ttāna hatāro sarvañi ba—lysä hävye ttañi grute tcārma
 hatcastā āsto pīde . ssō ssilo hūñi jsa dhātu 5
 16 ttāna cu vara hāvu vajī—s̄te dātu väte māstu utā—
 ru kraiśinai āchāi māstā sā aruva' ttām̄diya dātā .
 17 ttāna dātā hvām̄dye pyūvāñi pīrāñi pūstāya ošku
 sājāñi arthi pulsāñi hvāñei vātco gyađānu 7

⁶To the Khotanese that seems to be the Law whose meaning they do not understand at all. When they hear it together with the meaning, it seems to them thus a different Law. ⁷Even an ordinary being would not utter a speech which has no meaning. How much less would the all-knowing Buddha be likely to utter meaningless words! ⁸In words the essential thing is the meaning. The meaning is indeed so much the essential thing that you should look on it in such a way that the Law is preached with that meaning. ⁹He does not perceive good, nor bad, does not perceive a spiritual adviser, does not even recognize a venerable man, if he does not listen to the Law with its meaning. ¹⁰They do not understand the meaning of the *dhārañis* if they do not yet recognize the *paramārtha*. ‘None the less, because it is by divine utterance, it is all meaningful.’ ¹¹The *paramārtha* of the Law is effective even though no one recognizes its meaning.’ The meaning being unperceived, no one would escape from woes in *samsāra*. ¹²When the Law completely disappears, all goodness will also disappear, because beings will not then perceive the *vipāka* of a good thing. ¹³Those who do not listen respectfully to the Law do appear before our eyes; but merely in respect of their appearance and form is there a difference from animals. ¹⁴In ignorance many beings for the sake of a little pleasure in *samsāra*, perform great evil deeds. For many *kalpas* they will stand in Apāya. ¹⁵*Therefore, the all-knowing Buddha once cut up the flesh of his own upper skin, broke a bone, (and) with his blood wrote one *śloka* of the Law. ¹⁶Because he saw blessing there in the great, noble Law, the Law is such a great medicine for the great illness of the *klesas*. ¹⁷Therefore is the Law to be listened to by man, to be written in a book forever, to be learned, its meaning to be inquired into, then to be preached to the ignorant.

¹³ cf. 5. 12: prattyakṣu jsāna dāyāre ce ne dātā mānya pā're trāmu ssāru dīru ne bvāre kho ye ttāryaśūnya daiyā.

*See note on 5. 7.

Fol. 356^r 18 aysū ttau hvāñimā varṇīa kyeri dātā pāv'mata hāvi
 tta mā pyūṣṭo kho gyastā balysä merā hvate gyastuvo' dātu .
 19 drrai māstā gyastuvo' āstā dī pāracattrei banhyā .
 pharu parrāte gyasta dukhyau jsa māstu yāde gyastuvo' hāvū
 20 varā handarā gyastā ce jäta jsīna varatā gyastuvo' ttītā
 samu dātu balysäna pyūṣṭe vari vā gyastuvo' ātā 20
 21 puṣṣo baste pando avāyi pharu rro s̄sei handara gyasta
 bastāndi pando avāyi ttāri hāvā ci dātu pyūṣṭe 1
 22 jaṁbūvī trāmā västātā . ku ne marata balysä ni vei stā
 kho ju ṣa ṣsava stāryau hamtsa ku nā sata stā haṁbaḍa māstā 3
 23 [o] kṣirā ku ne rre nästā . o ṣa bisa ku hvāṣṭā mīde
 trāmu māñamdu anāhā ysamaśsandei harbiśsā ttīyā 3

Fol. 356^v 24 [ham]ggargga harbiśsā hayirū—ne khanā būssā panaṣṭe
 panye tterā kāṣca uysno—rā samu kho ttye ci mātā mīde
 25 jūhānstoru uysnora balysu väte kāṣcāna ysi—
 ru paljsārgga harbiśsā hva'ndā mari ā'gye dīvate yakṣa .
 26 cu ttā thāna cakrama lini ku ṣta paḍā balysu ditāndā
 ku-m ttuśsā balysäna daindā biśsā nā ysāru brūscāte kāṣca .
 27 udāyani rrundi bihiya atā ysiru nuṣṭhura kāṣca
 atī käde jūhāte balysä nai ne ysirā eṣṭātū yindi .
 28 myāñō andīvāro āste . balysu väte jūhāte āni
 cvī rrīne ṣṣāṣje yanindā kāṣcāju kari nā vahindā .
 29 ttai hāmātu cu ju sañi a—stā ka-m va tterā jīvāte harsi
 ne ma kāṣcā tvīṣṣe yanā—ru ku vā vā balysä vahīy[d]e .

¹⁸I will now tell you how great a blessing the hearing of the Law is. Fol. 356 Thus I have heard: how the *deva* Buddha told the Law to his mother among the gods. ¹⁹He remained three months among the gods under the *pārijāta*-tree. Many gods did he rescue from woes. Great blessing did he bring among the gods. ²⁰There, another god, whose life there among the gods had then ended, as soon as he heard the Law from the Buddha, at once came among the gods. ²¹He utterly closed the way to Apāya. Many other gods also closed the way to Apāya. So great is the blessing for him who hears the Law.

²²Jambudvīpa had become such as when no Buddha has been here, just like the night with its stars when the full moon has not risen, ²³or a land/where there is no king, or that house where the master is dying. Likewise, the whole world was then without a protector. ²⁴All gatherings, pleasures, laughter, jokes had disappeared. The anxiety of every being was as great as that of one whose mother is dying. ²⁵Beings were greatly yearning for the Buddha, anxious. Fiercely tormented were all men, deities residing here, Yakṣas. ²⁶Because these are the places, *cankramas*, cells where formerly they saw the Buddha, when they see them without the Buddha, anxiety utterly afflicts their heart. ²⁷King Udayana had extraordinary, very fiercely bitter anxiety. Very greatly does he yearn for the Buddha. His heart cannot endure it. ²⁸He sits in the midst of the harem. He is yearning for the Buddha. Whatever services the queens perform for him, his anxiety does not disappear at all. ²⁹Thus it occurred to him:

'What expedient is there indeed so that so much life may remain for me, (so that) anxieties may not destroy me before the Buddha descends hither?

Fol. 357^r 30 ku ye brī hamatu ni dai[yā] ku ye ttu diśu daiyi ku āstā
 o ye pratābiṁbau daiyā . ttāna hārṇa kāṣca nvaṁtē 30
 31 māñandi vaysña ni byaude biśṣaye ysamaśsandai satvā
 dātena bvemāte jsa ṣṣahā—ñi ttina ju mamā kāṣca nā jīye
 32 cīyā hā tsimā saṅkherma ku ṣṭa āñā balyu ditaimā
 kvī ni vara vaysña ni daimā sam ma puśṣo kāṣce jsanindī 2
 33 ttaī hāmātu cu nai parimā pratābiṁbau vaysña padinde
 ku ne hamatu balyu nā dai—mā pratābiṁbai pajsamu yanimā
 34 varī vā hāde tta kāṣṭe biśṣu ttu bve ni yuḍu yanimā
 balyā pratābiṁbau uairi aśka vara baśdau nāse 4
 35 tta rro hāde buljse balyi ni ju ye biśṣā tcāraṇi hvi—
 yi hamaraṣtvī hajva hvatā—ndi cāndākai tcāraṇe hviyā 5

Fol. 357^v 36 puña varata nāndā pharāka ni-m̄ ju vara baśdā kāṣṭa .
 tta aysu puña nāsc pharā—ka crrāmu dāśśīñi padide .
 37 ttī parste bārrā ggurṣte pīrāka ysarrātare daśta
 ttatatu pharu paṣṭute dāmgye balyā pratābiṁbai vaska 7
 38 pīsaundā ggarcha padandāndā kye ttū tcāraṇā gyasta ssei
 viśpaśarmi nā hotte . balyā pratābiṁbei ueirā 8
 39 hamati jso gyasta paysā—ñi māñandī handarā niśtā
 biśye ysamaśsandai satvā khvī yā pratābibau yīndī 9
 40 ko yā rro usṇīro urrna ttamdu hā ggūnai māñi .
 cvī ttiśā tcārṣvattātā tto ye ce yuḍu tīndi padāndu
 41 cīyā vā balyā vahī[ysd]e cu vā muhu ttīyā tanāmā
 nāma rrūyāmā u pīsu ku ne ju hā māñnātē uairi 41

When one does not see one's friend himself, but when one sees the place where he has stayed or one sees an image of him, by this means anxiety is removed.³¹ In the whole world, there is now no being resembling him in appearance, wisdom, virtue. Therefore my anxiety does not disappear at all.³² When I go away into the *sanghārāma*, where I have seen the Buddha, when I now do not see him there, then indeed anxieties smite me utterly.'

³³ Thus it occurred to him: 'Why do I not now order an image of him to be made? Where I do not see the Buddha himself, I will worship the image.'

³⁴ But at once he thought thus: 'Well I know this: I cannot make an image befitting the Buddha. Perhaps I will be doing evil there.³⁵ Yet thus too, one can by no means tell all the virtues of the Buddha. Always have the sages said of him: "How few of his (virtues) is it possible to tell!"³⁶ (Yet) they obtained many merits there. No guilt at all was attached to them there. So I will gain many merits however much I succeed in making it.'

³⁷ Then he ordered the carvers, the painters, those skilled in working with gold to be called. He promised much money, gifts, on account of the image of the Buddha.³⁸ The carvers treated it seriously:

'Who is capable of this, King? Even Viśvakarman is not able (to make) an image befitting the Buddha.³⁹ You yourself, King, recognize: there is not another being like him in the whole world. How does one make an image of him?⁴⁰ Even if his *usṇīṣa* or *ūrṇā* should resemble him, a little too his complexion, who can make his brilliance, splendour?

⁴¹ But when the Buddha descends, what shall we do then? We will lose name and carving, because it does not at all resemble him befittingly.'

Fol. 358^r 42 rre tta hvate muhvī yanāmā kai ni māñḍā hāmāte
ne ye ggamgye khāsāte utco kvī ye biśā khaṣṭo ni yīndi 2
43 ttīyā biśā bārrā orātā—ndi kho tvī gyasta kṣamīyā
mu-ṣvai rro hāde kātā'mā svī ākṣuvāmā padīnde 3
44 henei candanā ṣkālā stāka kye hamasātā assāmphā .
āni vā tcero ula-ṣtāni kyerā māstā uskyālsto . 44
45 rre ttīyā hāruva braṣte crrāmā samṛthānā tcerā
biśā hajva hvandi tta ysū—ṣtāndi gyasta ānei tcerā 5
46 ttāna āni bustā balysūstu āni hvate hastamu dātu
āni biśā ttārtha nṛhiye mahā-prāhālī vīri . 46
47 cvi māsta hastama kīre . biśā balysā āni nijsaṣte
ānā pratābiṃbei tceri . simhāyanu vīri palamggu 7

Fol. 358^v 48 tte sīve gyastuvo' āṇā biśā viśpaśarmi vajāṣde .
biśsu rrundā aysmya bustā . balysā pratābiṃbo yande 8
49 ttai hāmātu mamā sātā tce—ru kvī ju hā māññāte vicci
ne ne ju bve haṃdaru trāmu tte pīsā hastaru kīro . 9
50 ka muho ttuto ssando rrījā—te handari pīsai vaysñā
ne ne ju mū ysam̄thu yanīmi hārṣṭāyi pīsāna kīru 50
51 ttīyī hamjsārro harbiśsu nā—te thato vāṣṭo vahāṣṭā
cīyī ṣsava byūṣṭa bārrai rūvu vīra kūṣḍā vistātā 1
52 rrundu vara hā yiḍe ha—ṣdā balysā pratābiṃbau ya—
nde mamā parya aysvī tanī—mā nai handarā tcāraṇā trāmu
53 rre yā hā parste ttuvāṣti indriyai vīra paysānde
ttātēna ysamaśsandita nāṣti ttātāna karā hastarā pīsai 3

E 24
42 The king spoke thus: 'We will make it, even if it should not be similar to him. Does one not drink the water of the Gaṅgā if one cannot drink it up entirely?' Fol. 358

43 Then all the carvers agreed: 'As it may please you, King. But tonight also we will think about it; tomorrow we will begin to make it.

44 Necessary is dry, red sandalwood which is completely smoothed without knots. Is it to be made sitting or standing upright? How large in height?'

45 Then the king asked the experts: 'How is it to be made in external appearance?'

Thus did all the wise men approve: 'King, it must be made sitting,

46 because it was sitting he realized *bodhi*, sitting he proclaimed the excellent Law, sitting he defeated all the heretics with great *prātiḥārya*.

47 His great, excellent works, the Buddha displayed all while sitting. Sitting must the image be made, in *paryanka*-position, on a lion-throne.'

48 During this night while among the gods, Viśvakarman watches them all. He perceived everything in the mind of the king: 'He will make an image of the Buddha.' 49 Thus it occurred to him: 'I must make this that it may resemble him a little. I do not know any other such workman better for this image. 50 If now another carver should excel me on this earth, I will not in fact in this life do work with a carving.'

51 Then he underwent a complete transformation. Quickly did he descend hither. When night became dawn, in the form of a carver, he entered the palace. 52 He sent a message to the king: 'He will make an image of the Buddha. Order me. I will make it. No one else is so capable of it.'

53 The king ordered him to be brought. He recognized the abilities in him: 'On this earth, there is no better carver at all than he.'

Fol. 362^r 90 [samu u]ysn[o]rāṇu hātā ku ṣṭa nā vainaiyai niśtā .
 vara balya rūvina dyāre hvāñindā hastamu dātu 90
 91 [.] vainaiyai niśtā . ce nā dātā arthu paysendā
 ne ne varatā balya dyāre jaḍye paranārvāta saindā 1
 92 ku puṣṣo vainaiyā gyasta parrātu yiḍe sarvañi balyā
 gyasta oraṣṭe kṣamāta puṣṣo jambviya vahiyse 2
 93 ko ju aysu byāta hämā—ne abitanda māñita oṣku
 biśšu bitandete ṣā ārru cu na-ro balyśūtu buvīru 3
 94 ttu biśšu mara ḥāna varā—śīru cu puña hatārō yāḍā—
 nda nūvarau puña ni pātā—lyāre bitandete pracaina .
 95 hārthanū hiśtā anicci nyau ju suha trāst[u] tanindi
 hāysa vā avitsarā ttītā ciyā puṣṣo patta avāyā

Fol. 362^v 96 arātū ssūjāte vīrā ṣṭau klaisā nuṣṭhurā māstā .
 samu ku vajsitī'rā handaru gyastu ce iṣvāḍarā umyau jsa 1
 97 arātū nuṣṭhura nāste ne tta kā'ta ttye puña trāma .
 ka mamā suha trāma nā i—ndā puña hamjsemāñā hamraṣṭo 2
 98 cū ṣā brūñāmata trāma sam kho sarbandā urmaysde .
 arātū ttrāma hamändā kho ye buysutu daiyi padaṣku
 99 ttāñā ttāḍeta kaśśīru . arete jsa maratā saṃtsera
 ku hīvī dastu usthamjīru patāna nai ne vajsi'ru . 9
 100 [.] vaysñā gyasta sta dātena arātū hāḍe bīhiya .
 duya īndā pāmsu-piśśāca vari ttu diśu byehäta ysam̄thu
 101 [.] pātā'jsa sta ssūra stārñu vā byehäta ysam̄thu .
 biśśā pātā'ñi rrūyāta rrā—śu biśśo būmattetu dahīñu 1

E 24
 90 For the welfare of beings, where they are not without a pupil, there Fol. 362
 the Buddhas appear bodily. They preach the best Law. 91 (If) they have
 no pupil who understands the meaning of their Law, no Buddhas appear
 there. To the ignorant (man) they appear *parinirvṛta*. 92 When the all-
 knowing Buddha had delivered completely the divine pupils, he asked
 leave of the gods:

'May you be indulgent. I am descending to Jambudvīpa. 93 Would
 that I may indeed be remembered. May you ever remain free from
 doubt. That is wholly the fault of doubt, if you should not yet realize
 bodhi. 94 While here, may you experience this wholly, since you once
 gained merits. Recent merits do not accrue to you on account of your
 doubt. 95 Impermanence suddenly comes upon you. Pleasures can by no
 means save you. Far away indeed will be the Apsarases then, when you
 fall utterly into Apāya. 96 There is envy of one another in you, and great,
 terrible *kleśa*. When you merely behold another god who is more
 powerful than you, 97 terrible envy takes hold of you. You do not think
 thus: "His merits are so great. If my pleasures are not so great, merits
 must be continually collected." 98 Although this brilliance of yours is as
 great as the rising sun, such great envy of yours makes it as when one
 beholds an extinguished coal. 99 Into such darkness will you fall because
 of your envy here in *samsāra*: when you stretch out your own hand, you
 will not see it before you. 100 Now you are gods in appearance, but your
 envy is extraordinary. In the dust, there are *pāmsupiśācas*. There, in
 that region, you will obtain birth. 101 You are powerful heroes: you will
 obtain female birth. You will lose all your powers, your lordship, all
 your manly strength.'

Fol. 363^r 102 ttā[tā] rrunde tvīṣṣe tsutāndā uhu nu hā ggīhā väta sta
 urā nahuṣṣā edū devā umājye ārru arete . 2
 103 urā aysurā ṣṭānye vratā—na puṣṣo braśṣāte urvaśši kā—
 dnā ttāna virā aysmya baste urvaśšei rrāṣa tsutātā 3
 104 umājā vātcu arātā uru rrūṇdu tvīṣṣe yīḍātā
 nārāyanā urvaśšu nā—te umājye ārru arete 4
 105 nahuṣṣu jsīḍāndi sta rrūṇ—du vā ggīhu aysuryau juštā
 cī aysura purrdū yāḍāndā nahuṣṣu vā tvīṣṣe yāḍāndā
 106 cu riṣayu oṣṭe aggastu tterā ṣṣāvū nuṣṭhuru byode
 suṣe kāḍāna umā sā ārru arātū nuṣṭhura nātā 6
 107 edū jsīḍāndā sta rrundā rāṣayyo jsa ākṣutte kūṣā
 gyastūnā kāmjanā ysirru vari puṣṣo ṣṣāvina sūtā 7

Fol. 363^v 108 devā rre gyastuvo' āstā pharu salī cu gyaysna gyasṭe
 sanī mara nāma panaṣṭā puṣṣo cavāte gyastuvo' āṇā
 109 arātī ttrāmu hamraṣtu pāramgga jsāte puṇyau jsa .
 samu kho purra ustamā pa—kṣā o nitā ku vāmu jīye
 110 sā ju niṣṭā lovyā ṣṣāratā—tā jāna riddhā abhijñē .
 cu va nā bajā hārṣṭai virā cīyā hve' yande aretu 10
 111 muho varata māṣtu aretu yāḍe devadattā jaḍina
 vari ṣṭānā lovyē ttīyā biṣṣe pamjsa rruste abhijñē 11
 112 ttī ṣṣakrā balyu tta braṣṭe cu ju ye ṣṣārū daiyi hāndā—
 rye ttai hāmātē ko mamā ā—ya sā gyasta balya arātā 2
 113 [ttai] hvate sarvañi balyā ni sā ṣṣakra sī samu orsā .
 arātā dīruī saittā cūde sā ttye ṣṣāratātā 13

¹⁰²These kings were destroyed—you have been their helpers—Ura, Fol. 363 Nahuṣa, Aiḍa, Deva. (It was) the fault of your envy.

¹⁰³For the sake of Urvaśi, Ura, while an Asura, fell utterly from his vow. Therefore he cherished hostility in his mind. Urvaśi came into his power. ¹⁰⁴Afterwards your envy destroyed King Ura. Nārāyaṇa took Urvaśi. (It was) the fault of your envy.

¹⁰⁵You deceived King Nahuṣa: "Help fight the Asuras." When you defeated the Asuras, you destroyed Nahuṣa. ¹⁰⁶When he had angered the Ṛṣi Agasti, he obtained so terrible a curse on account of Śaci. This was your fault. Terrible envy took hold of you.

¹⁰⁷You deceived King Aiḍa. He began to seek the divine *kāñcana*-gold from the Ṛṣis. At once he was utterly consumed by their curse.

¹⁰⁸King Deva stayed many years among the gods, because he had offered sacrifices. Hardly had his name disappeared here, when he fell utterly from among the gods.

¹⁰⁹One's envy always so decreases as one's merits (increase,) just as the moon in the latter fortnight or a stream when it disappears into the sea. ¹¹⁰There is no worldly goodness, *dhyānas*, *rddhis*, *abhiññas*, which would not seriously suffer when a man is envious. ¹¹¹In ignorance Devadatta showed great envy with respect to us. At once he lost all the five *abhiññas* of this world.'

¹¹²Then Śakra thus asked the Buddha: 'When one sees something good belonging to another, (if) it so occurs to one: "Would that it may be mine!", is that, *deva* Buddha, envy?'

¹¹³(So) did the all-knowing Buddha speak (to him): 'That is not, Śakra; that is merely a desire. (It is) envy (if) it seems bad to him: "Why does *he* have that good fortune?"'

Fol. 364^c 114 biśś[ā] gyasta ha[m]ju dasta nā—ndā u patā balysu vistāta
kho ni parī tta muhu yanā—mā thu nā pāte pīsai hvāṣṭā .
115 tvī māstā maha väte mulysdā cu nā maratā āstī balysa
ttutu gyasta-kṣirāna vaysñā muhu pachīśāmane hāvū 5
116 sśo nā rro tto balysa salāvī hvandānu maha väte nyasca
balysä mara hva'duvo' ysātā marā āñā bustā balysūstu 6
117 maratā arahanda hāmāre prattyekabuddha balonda .
hvi'ya ggata hastara saittā hva'ndānu vaysñā kho gyasta 7
118 cī thu hā vaysñā vahīysa aśka hvā'ndānu tta saittā
väss̄evī gyasta nā busta nei uairā pajsamu yāḍāndī
119 kau thu tta tta balysa vahīysa cu tā rro muhu pajsamu yanā—
mā kvī hvā'ndi harbiśśā daindā tterā pajsama-jserā biśśānu

Fol. 364^v 120 biśśu nā ahāvāysäte ba—lysä sthavārā mudgalyāyanu ggu—
rṣte hā jaṇbutīva vahīysu tto pulsu mā parse tcahora 20
121 hodamye haḍai ma daindā . ce ma ju väte kāścānā i—
yā samkāśā kṣira vahī—yse hā hamgrisāmdu biśśinda 1
122 sthavārā po' namasäte balysu samu kho hve' rraysgu nāmāḍdi
tterā thatau ātā jaṇbutīva ttu ṣsuvo' biśśu vīrā biraṣte 2
123 kāścīnai ttausai māstā panye ysāru vīrā uysdaundā
atā sīra harbiśśā hva'ndā ttuvare rre udayanā sīrā 3
124 rājagṛhā ṣṣamana haṃgrī—ta aśye ūvāysā biśśā ū—
vāysye harbiśśā ttīyā ssūjātena samai yiḍāndā .
125 cīyā vā balysä vahīysde [c]ai paḍā varnitu yīndā
ku buro sei ssāśanā itā ṣa nā parṣa hvāṣṭa biśśānu 5

^{Fol. 364} 114 All the gods placed their hands in the *āñjali*-position and came before the Buddha: 'Just as you order us, so we will do. You are our father, (our) chief teacher.¹¹⁵ You have great sympathy with us, since, Buddha, you have stayed here with us. We will now consider this a blessing from the realm of the gods.¹¹⁶ One word more for us indeed with you, Buddha. There is scorn on the part of men towards us. The Buddha has been born here among men. While here he realized *bodhi*.¹¹⁷ Here (men) become Arhats, mighty Pratyekabuddhas. The human *gati* now seems better to men than the divine.¹¹⁸ When you now descend hence, perhaps it may seem thus to men: "The gods did not perceive his excellence. They did not suitably honour him."¹¹⁹ Would that you may so descend, Buddha, that we may indeed honour you, that all men may see it: you are so to be honoured by all.'

¹²⁰ The Buddha granted all this to them. He called the Elder Maudgalyāyana: 'Descend hence to Jambudvipa. So greet for me the four assemblies:¹²¹ "On the seventh day whoever should be anxious for me will see me. I will descend to the land of Samkāśa. May they assemble from all sides."

¹²² The Elder worshipped the Buddha at his feet. Just as quickly as a man blinks, so swiftly did he come to Jambudvipa. He spread that news everywhere.¹²³ The great fever of anxiety in everyone's heart was extinguished. Very joyful were all men. King Udayana especially was joyful.

¹²⁴ The monks, the nuns, all the laymen, all the laywomen then assembled in Rājagṛha. They made an agreement with one another:¹²⁵ "When the Buddha descends hither, whoever can worship him first, wherever this Sāsana may be, that assembly will be chief of all among us."

Fol. 365^r 126 [cīyā] kāttyāyanā pyūṣṭe ggarahāte nā nai ssāru sastu .
 striye atā irate ssāththe kye nā hotte uairā sañānu 6
 127 cu nā padā ggāthuvo' ṣtāni sañā väta īriye daśte
 kho rro vaysña ssāmañu nā—ndi ne ju ttā hāmurgyā yādāndā 7
 128 mari rro pharu sañyau huṣṣā—te sīyādu dātu pharāku
 abhiñuvo daſte karihe ka ne nā ūdāmdu ysānindā .
 129 upananda cāla utpalava—rṇa ttyau jsa patāmara aſtā .
 vāna mudgalyāyani sthirā rāddhyau ni pratāsamā nāstā 9
 130 ttīyā upalavarṇa tta kā—ṣtā cūde ggāthiye striye
 ssai kye ne ju ggūttārā māstā kāde pajsama-jsera dahānu .
 131 marā ttattī aſye ttā īndā kye rre pāte rrīna nā māta
 īmu vaysvarnā ssāmanā i—yā pāto' yā orāto tsindā .

Fol. 365^v 132 īndi mara māstā ssahāne aſtā marā vasutā parāhā
 aysu vātcu ttū häru byūhi—mā aſye ūdā padime . 2
 133 kho rro kāttyāyanā oṣṭā ttū cu ṣtā samai yīdāndā
 ssamana ākṣvīndi patāmarā—re sañi ju tcerā ttattīka 3
 134 tta rro vaysña sei ne hāmāte ko aſye hvāṣṭe hāmāro
 ku buro sei ssāsanā itā ne ni tāvu hvāṣṭā hāmāre .
 135 diśi virā ṣtānye pastātā ssamana aſye ttu kālu
 ssadda ūvāysā biſsā samkāsi ksīra tsutāndā 5
 136 praysinai ajātaśastrā vaiśālā häruva biſsā
 prādyautta harbiſsā rrunde tcūrysanye hiñe jsa hamtsa 6
 137 lāy[sgū]rya āysāta storu praspharda gyastyau dātāna
 assā ni uysmalsta hu-śūsta pathūnā-āysāta hastā 7

¹²⁶When Kātyāyana heard this, he reproached them. It did not seem good to him: 'Women are very cunning, deceitful. Who is capable of plans to match them?' ¹²⁷The plans, the skilful wiles which were theirs before while among householders, even though they have now taken up *srāmanya*, they have by no means forgotten. ¹²⁸Here too, grown up with many plans, let them learn the Law thoroughly. Though skilled, energetic in *abhiññas*, they destroy (them) if they are not matured. ¹²⁹Upanandā, Cālā, Utpalavarnā—there is a report of these: apart from the Elder Maudgalyāyana, there is no equal to them in *ṛddhis*'.

¹³⁰Then Utpalavarnā thought thus: 'Why then? The domestic women, even those whose clan is not great, are very worthy of honour from men. ¹³¹Here, in this place are such nuns as whose father is a king, their mother a queen. Nowadays a monk may be of low caste, yet they go to his feet for blessing. ¹³²There are great virtues here! There is pure moral restraint here! I, however, will change this thing. I will make the nuns matured.'

¹³³How too Kātyāyana was wroth concerning this! 'The monks begin to report that you have made this agreement binding. A plan must indeed be devised here. ¹³⁴May this indeed not now so happen that the nuns may become chief. Wherever this Sāsana may be, they will not become chief for a moment.'

¹³⁵From (all) directions there set out at that time all the monks, the nuns, the faithful laymen. There came to the land of Samkāsa ¹³⁶Prasenajit, Ajātaśatru, all the merchants from Vaiśāli, Pradyota, all the kings together with their fourfold army. ¹³⁷Their horses were adorned, very well equipped, rivalling the gods in appearance, rubbed down, well-groomed. The elephants were equipped with howdahs.

- Fol. 366^r 138 daśa pale kṣatra vicitra
bīṇāḥ hastama nāmdā
139 udayānā hastu buva'stā
balysā pratābimbau nātē
140 kośāmu naltutā kantho
spātyau bīnāñina bū'ṇa
141 āljsānda harbassā gvīranda
khanandā harbißā sīra
142 samkāśā būssāta västātē
dīvarroñi hvāha viśpaśā—rni hamtsa gyastyau māsta 42
143 [bū]śsāteñnā vrūlye myānu
sātu āljsātīnā vūḍa haudyau jsa ratanyau bißā 43
- spāte pharu diśta barindā
samkāśā kṣīra buḍāndā 8
hu-āysātu māstu hu-damdu
kamalu väte hīñe jsa hamtsa .
kṣatra daśa pale barindā
pratābimbai pajsamu tanindā
haphastandā a're .
samkāśā kṣīra buḍāndā 1
odā gyastuvo' brokyā .

- Fol. 366^v 144 [bū]śsā ttusāta gyasta u yā—ma paranārmāta närmāta gya—
sta brahmānu gyastyau hamtsa . śsakrā hā kūśde hiṣtātē . 4
145 samudru hiṣtātē nāga kū—śde u bißā kinnara gyasta
ggandharva gyasta yakṣa bhūma māsta rrunde tchahora 45
146 vā hamgrisāmdu bißāinda käde māste pūše jsa hamtsa .
balysā mara pajsamu yanā—mā puṣṣo jaṇbvīya vahīysde .
147 bißā mahāśakya māsta satva hamtsa pūše jsa āta .
cīyā ggarā tcalco sumirā balysā gyastyo jsa västātē 1
148 samu kho purra stāryau hamtsa bendo käde māstā pyore .
o kho sarbandā urmaysde indra-danā brumbāte ysānde .
149 paṇjasa ridhyau jsa adhiṣṭhāni gyastā balysā näjsaṣte .
ne ne gyasta ttāte aśsucā—nāga hvandānu hävya dātāndā 2

^{E 24}

138 In the hand, they carry banners, flags, umbrellas, many variegated flowers. They took with them the best musical instruments. They rode to the land of Samkāśa.

139 Udayana mounted his elephant, well equipped, tall, well tamed. He took the image of the Buddha at the head of the army. ¹⁴⁰He went out of the city of Kauśāmbī. They carry umbrellas, banners, flags. They do homage to the image with flowers, lute-playing, incense. ¹⁴¹They all sit singing, talking, swinging. All laughing, happy, they rode to the land of Samkāśa.

142 In Samkāśa, Viśvakarman, with the gods, set up a tall, broad, threefold staircase right up to among the gods. ¹⁴³In the middle of the staircase, (it was) of beryl; on one side (it was) of kāñcana-gold; on the second (it was) of silver. The whole was covered with the seven jewels.

144 Sakra sent to seek all the Tuṣita-gods, and Yāma-, Parinirmita-(and) Nirmita-gods, Brahma with his gods. ¹⁴⁵He sent to seek the Nāgas in the ocean and all the kīṇara-gods, the Gandharvas, the devas, Yakṣas, the bhauma-gods, (and) the four great kings. ¹⁴⁶'Let them assemble here from all sides with very great honour. Let us here honour the Buddha. He will descend to Jambudvīpa.'

147 All mighty, great beings came with honour. When the Buddha stood with the gods on the edge of Mount Sumeru, ¹⁴⁸he shines just like the full moon with the stars over a very big cloud or like the rising sun in front of a rainbow. ¹⁴⁹With his rddhis the deva Buddha displayed five adhiṣṭhānas: the gods did not see these impure bodies that belong to men;

139 -nā in udayānā written small below
141 ālysānda altered in MS. to āljsānda.

- Fol. 367^r 150 [biśśe] st[r]īye gyasta ditāndi biśśä daha avätsare gyaśtä
 tsäṣṭo hva'ndānu ttu kālu ne-n-ju briyā dukhu yindī 50
 151 [uyṣdy]āna hva'ndā dätāndä odā hā gyastuvo' braukyā
 kū gyastä balyä vahäṣṭä cvi gyasta pajsamu yanindī 1
 152 [br]ūñāre bihiyu ne nā ye hā uysdātu yindā
 balyä irdhyau jsa ni hvṇdi tsäṣṭo ssäru späṣtu yäḍāndī 2
 153 [samu kho] vā āspuḍe ba—lysä myānau b[ūṣ]sätau vīrā
 hvaram̄dai hālei brahmānā diṣṭa kṣattru hu-ssīyu 53
 154 [u syandai h]älai ssäkkrä bähū—jäte [disu patä ba]lysu
 mästu binānu hamälä gyasta gyastūnä yäḍāndä .
 155 [. . . ci] vara gyasta -i [.]
 [daśa] pale kṣatra barindä spätainai bärä vabäde 5

- Fol. 367^v 156 [.]-u gyasty[au jsa]
 pharu ysärc avätsare ja—stā āljsindä buljse balyä 6
 157 [haṇdrauy]sy[e] divate tsindä mrrāhi[n-]
 buśšāni beräre väcätre gyastūnīyau spätyau haṇbirstä 7
 158 [gyastä]nu irdyau bāri buśšānai n[aunu] vabäde
 ätässä vasute näṣaundä orñā ggajjindī päyore 8
 159 [ggandha]r[vä] kinnara gyasta . svaru deva näggü yäḍāndi
 vicitra jätä balyä . äljsindä buljse naunu . 9
 160 [. . . h]vandä usthiyändä patäna pūṣu utäro .
 kūsa-ṣkalu ssäṅga damindä mästu binānu yäḍāndä
 161 [āt]āś[i] maṇḍala vāni hvam̄dyau jsa haṇbaḍä biśśä
 panä hve' hälsto päjsaṣde kū gyastä balyä vahiyse 1

150 all women saw the gods, all men the divine Apsarases; (there was) Fol. 367
 calm at that time for men; love causes them no sorrow; 151 looking up,
 men saw right up to among the gods where the *deva* Buddha descended.
 When the gods honour him, 152 they shine extraordinarily. One cannot
 look up at them. Through the Buddha's *rddhis*, men could behold them
 calmly, well.

153 Just as the Buddha trod upon the midst of the staircase, Brahma
 held in his hand on the right side a pure-white umbrella 154 (and) on the
 (left) side, Śakra held (a chowrie over) the Buddha. The gods together
 played loud heavenly lute-music . . . 155 When the gods there . . . They
 carry (banners,) flags, umbrellas. A rain of flowers rained down . . .
 156 with the gods . . . Many thousands of divine Apsarases sing the virtues
 of the Buddha. 157 Deities go (through the sky). Of pearls . . . They rain
 down various perfumes mingled with heavenly flowers. 158 Through the
 rddhis of the gods, fragrant rain rained down (gently). The sky is cleared
 stilled. In the heavens the clouds thunder. 159 (The Gandharvas,) the
 Kīmñaras, the *devas*, the gods, the Nāgas made a sound. Softly they
 sing the various births, the virtues of the Buddha. 160 Men have set up
 noble honour before them. (There is) a noise of drums. They blow
 conch-shells. They made loud lute-music. 161 The circles of the sky are
 a temple all full of men. Every man looks up thither where the *deva*
 Buddha will descend.

154 disu (for ទិន fu) H. W. Bailey; wrongly daśu Leumann.

155 cf. daśa pale kṣatra . . . barindä 23. 138.

157 cf. haṇdrauysye divate 5. 35.

159 cf. kinnara gyasta ggandharva gyasta 23. 145.

Fol. 368^r 162 [. . . .] vālsto tsī—ndā u hva'ndānu uskālsto .
 odi ysānvānu ttu kālu spātainai bārā vāstātā . 2
 163 [. . tt[.] daindā . tterī pharu pajsamū tanindā
 hā hva'ndā hā biśā gyasta harbiśī śsaraṇu tsutāndā 3
 164 ciyā [hā bū]sāta' ātā sarvañi balysā ttu kālu
 catāmahārāya gyasta ā—ta balysi prāmu budāndā 4
 165 nā ju y[e] hva[tu] yīndā ttu ha—ggarggu kho vāte harbiśā hona
 ttāna kho sātā kalpā vāstātā hamggarggā na-ro vāte trāmā 5
 166 ku balysā naysdakā ātā ustamu būṣhātō' vīrā vistāti
 tcūrysanye hiñe jsa āta hamdrauysya utpalavarṇa 6
 167 cakravarttā [rrundā] veśāna käde thatau tsutātā
 haudyau jsa ratanyau hamtsa kvi hamdara rrunde ditāndi 7

Fol. 368^v 168 kū jsa sātā ā[tā] cakravartti cu na-ro pađā dyāmā
 vajisītai sthavirā subhūtā paysāndai utpalavarṇa 8
 169 thatau käde ssārk[u] pruhošte varī samu hiviñā vihera
 samu balysi āspuđe ssāndo varnātai sthavirā subhūtā 9
 170 puššo rrviy[u] veṣu paśsā—tā käde thato utpalavarṇa
 po' gyastu balysu namaśtā . ggarahyātai sarvañi balysā 60
 171 varnā[t]e [ma pa]dā subhū—tā ce tā parste irde nijsište
 ssai šā pharu cū rro pravajja cu va ne ko hvāṣṭā hāmīru 1
 172 [tv]i [prajñā pam]āta stārñā avamātē īrye ssāththe .
 tterī batā kṛtañi mulysdā samu kho pruha ggīsai nūhya 2
 173 [. . . .]na sta rraysge kastare sta ku halci hīsta
 mamā ssāśiñā šā nā hāmī—ya ko va uhu hvāṣṭā hāmīru

E 24
 162 (The glances of the gods) come hither and (those) of men go up thither. Fol. 368
 At that time the rain of flowers reached as far as the knees. 163 . . they
 see. So much do they honour him. Forth men, forth all the gods all went
 to him for refuge.

164 When at that time the all-knowing Buddha came to the staircase,
 the *caturmahārājika*-gods came. They brought a canopy for the Buddha.

165 With the voice one cannot describe this gathering as it all was, for,
 as long as this *kalpa* has endured, there has not yet been another such
 gathering.

166 When the Buddha came near, at length he approached the staircase.
 Utpalavarṇā came through the sky with a fourfold army. 167 In the garb
 of a *cakravartin*-king, she went very swiftly with the seven jewels. When
 the other kings saw her: 168 Whence has this *cakravartin* come whom we
 have not yet seen before? But the Elder Subhūti saw her. He recognized
 her as Utpalavarṇā. 169 At once he quickly dressed very attractively in his
 own *vrīhāra*. As soon as the Buddha trod upon the earth, the Elder
 Subhūti honoured him. 170 Utpalavarṇā very quickly discarded com-
 pletely her royal garb. She honours the *deva* Buddha at his feet. The all-
 knowing Buddha reproached her:

171 'Subhūti has honoured (me) first. Who ordered you to display
 rddhis? It is much even that you also have *pravrajyā*. How much more
 would it be if you should become chief! 172 (You have the limited wis-
 dom) of a woman, the unlimited wiles (and) deceptions, as little gratitude,
 compassion, as the dew on the tip of a blade of grass. 173 You are incon-
 stant, you are wretched, wherever you come from. In my Śāsana let it
 not happen that you become chief.'

Fol. 385^r 366 nä śśāna drrau-mūjsiya balysä puña kuśsala-mūla hamkhiṣṭo .
 biśśā sarva-satva yanindä ttārā gyasta balya puñiaunda 6
 367 pharu buḍaru balysä ṣṣahā—ne hamye kṣaṇu yīndä näjsaṣṭō
 panye kṣaṇā handarā tāmu kho ttātā paramāṇava biśśā 7
 368 kyerā ttā paramāṇava biśśā tterā ṣṣāriputra hāmāro
 sye kṣaṇā ni tteri gyūna . bvemāte jsa rrījāte balysä .
 369 pharu buḍaru balysä samā—hāna buḍaru māsta vimūha
 kho ttātē paramāṇava biśśā cu kari arahanda ni bvāre 9
 370 ttāna mā pratābimbai vīri kye mā udiśā ṣṣadde jsa yande
 tteri puña māsta hāmāre biśśi kādātāne jiyāre .
 371 balysūstu hastamo butte parrijāte satva dukhyau jsa
 biśśāñe ṣṣāratete jsa trāmu biśśā padya hāmāte kho balysä 1

Fol. 385^v 372 cu aysu ttū hvatānau byūttai—mā avaśśā balysä hāmāne
 ttyau puñyau harbiśśā satva ba—lysūstu hastamo bvānde II 372

366¹All beings together cannot count the merits, *kuśala-mūlas*, in one Fol. 385
 single hair-pore of the Buddha. So meritorious are the *deva* Buddhas.

367²Many more virtues than all these atoms can a Buddha show at the same moment (and) any others at every moment. 368 Be there as many as all these atoms, Śāriputra, in one moment the Buddha excels them so many times in wisdom.

369³The meditations of the Buddha are many more, the great *vimokṣas* more than all these atoms, (a fact) which the Arhats do not realize at all.

370⁴Therefore, to him who works on an image of me with faith towards me, very great merits accrue. All his evil deeds disappear. 371 He realizes best *bodhi*. He rescues beings from woes. Because of all his goodness, he becomes in every way like a Buddha.'

372⁵Since I have translated this into Khotanese, may I surely become a Buddha. Through these merits, may all beings realize best *bodhi*.

E 23

This was by far the longest chapter in the book, but only about half of it is extant. It originally contained 659 verses and extended from fol. 385^v to fol. 440⁶. As the verso of fol. 440 is blank, the poem presumably ended with this chapter.

Chapter 24 contains an account of the early life of the Buddha and of the future decay of the Order. For the life of the Buddha see such works as W. W. Rockhill, *The Life of the Buddha*, London, 1884, and E. J. Thomas, *The Life of Buddha as Legend and History*, 2nd edn., London, 1930. A Chinese account of the future decay of the Order is translated in Chapter IX of J. Przyluski, *La Légende de l'empereur Aṣoka*, Paris, 1923.

The story. How evil things are in the Kaliyuga! (24. 1-5.) [Folios 386-8 with 24. 6-41 are missing.] Before his death, King Nimi urges his son to follow the Law (24. 42-53). [Folios 390-4 with 24. 54-113 are missing.] The Law prospers while the Rākṣasas are under the earth because of Nārāyaṇa (24. 114-25). [Folios 396-8 with 24. 126-61 are missing.] Beings are lost, practising useless acts of asceticism (24. 162-81). Siddhārtha decides to be born and in a dream he enters the side of Queen Māyā in the form of an elephant-foal (24. 182-94). The dream is explained (24. 195-200). King Śuddhodana and Queen Māyā and others go out to the grove of Lumbinī, where Siddhārtha is born (24. 201-28). The king brings him back to Kapilavastu, where Asita worships him (24. 229-40). His early years are described until he sees an old man, a sick man, a dead man, and a monk, whereupon he renounces the world, leaving the palace (24. 241-56). He realizes *bodhi* despite the temptations of Māra (24. 257-70). He preaches in Vārānasī and Rājagrha and has his first converts (24. 271-5). For the coming Kaliyuga, he provides the weapons of the Law (24. 276-81). [Folios 409-11 with 24. 282-317 are missing.] Leumann's folio 'y' may belong here as fol. 412. [Folios 413-16 with 24. 330-77 are missing.] Three Mleccha kings will rule in northern India and will harm the Order (24. 390-5), until King Dusprasava defeats them in battle (24. 396-427). He repents and is converted by Śīrṣaka (24. 428-35), who preaches to him (24. 426-64). Dusprasava invites all the monks to a five-year festival at Kauśambi (24. 465-78). At the last assembly of the monks they quarrel and fight (24. 479-99). There occur portents. The gods lament, Dusprasava laments, the monks lament (24. 500-18). Māra takes over the earth (24. 519-21). [Folios 429-38 with 24. 522-641 are missing.] Description of those who maintain the Law (24. 642-53).

- Fol. 385^v
cont.
- 1 Siddham namasāmo balysa kye ttārā rraṣṭo hvatai thu .
härju samtsurai . ogāmī nästā 1
 - 2 hamäyāre harbiśśā hära ni dāru ṣṭāre
ttuvare vā hāde uysnorāṇu padam̄gya
 - 3 kho ye pyūṣḍe crrāmu śu vätā krvi yuggä satva
crrāmu vätā kälā kho ttārā staurā hamästā 3
 - 4 ne ne ju hā māñätä karä kho ye hära daiyä
kalā yuggi harbiśśu tterā stauru hamästā 4
 - 5 tterā ne vätā bädä ko va parrīye kalpi .
ysamaśśandei harbiśśā tterā āphädä vätäya 5

'Success. I worship you, Buddha, since you have so rightly said: Fol. 385
'Nothing at all in *samsāra* is permanent.'

^{cont.}
²All things change. They do not last long. Yet especially (does) the way of beings (change). ³When one hears what beings were like in the Kṛtayuga, what that age was like, how very greatly has it changed! ⁴It does not resemble at all how one sees things. So greatly has the Kaliyuga changed it all. ⁵Hardly had the (Kali) time come—would that there were deliverance in the *kalpa* for you!—when the whole world was so greatly distracted.

Fol. 389^r 42 ggīrai ṣṣu braṣṭe . se cvī kīrā se ysojsi
 ka ysojsā īyā . ka cvī hamatā ne hvīrā 2
 43 trāmu māñampdu kye pharu dātu nikṣūtā
 ka tta tcerū īyā hamatā cūde ne yañā thu .
 44 ttāna ṣṣārye bādā hamatā paḍā västātā
 dātu vätu rrunde ttiyā lova pathiya 4
 45 pharu salī vaṣṭa ku ne nā vätā stā adatā
 ttusse biśsā kubāye śamā rrundi västātā 5
 46 nāmā rro rre ustamu ttū dātāna drraite .
 ysamaśsandau hvāṣṭā ṣā aviśsägyäte pūru 6
 47 ttai parste dātāna yana harbāssu rruśtu
 cīyā paśsā dātu bajāte harbiśsā kṣīrā 7

Fol. 389^v 48 ṣṣai hīvī pūrā . ma vaṣṭe karā pakṣā .
 adātāna ṣṣāmḍye ra—ysā ṣṣando vahindā 8
 49 cī dukhāte kṣīrā hämäte cu vā yanindā
 ne ne pathisindā adātyau jsa uysnora .
 50 pharu rro jsañā satva ko rro dātu yanāro
 ne ne hämäte dātā samu rro baśdo nāsa 50
 51 ka ne ṣṣahāniya hajva dātya hvāndi a—
 dātya irata ṣṣā—thyau jsa purrindā . 51
 52 cītā ne buva hvandi ṣṣahānānu väss̄eṣu
 ysamaśsandiya . harbiśsē panaśsāre ṣṣahāne
 53 kāḍarū baste . u aviśsīyvī hūdē .
 nimā ṣṣā rre parrāte brahma-lovi vavannā 53

⁴²The objector asked: 'What do you mean, "It is savoury"? If it is Fol. 389 savoury, if so, why do you not eat it yourself?' ⁴³Similarly, in the case of one who greatly promotes the Law: 'If it should be so practised, why do you not perform it yourself?'

⁴⁴Therefore, in the good age, the kings themselves formerly stood for the Law. Then the people were restrained. ⁴⁵Throughout many years when there was no unlawfulness, all King Yama's Pot(hell)s stood empty.

⁴⁶To the last, King Nimi also maintained this world as supreme (ruler) according to the Law. He consecrated his son. ⁴⁷He ordered him thus: 'Exercise all your sovereignty according to the Law. When you give up the Law, the whole land will be ruined. ⁴⁸Let not my very son be in opposition. Through unlawfulness the savour of the earth will sink into the ground. ⁴⁹When the land becomes woe-afflicted, whatever they do, beings will not refrain from unlawful acts. ⁵⁰(If) you too strike many beings: "Would that they also may practise the Law!"—Law will not arise. You too will merely perform evil, ⁵¹if the virtuous, wise, law-abiding men do not overcome those who are unlawful, cunning with wiles. ⁵²When you do not understand discrimination of man's virtues, all virtues will perish on earth.'

⁵³He bound the sword upon him and gave him the dedication. Nimi, the King, was rescued. He attained the world of Brahma.

Fol. 395^r 114 ku nä vaysña rakṣaysa biśsu ggūtrū jänindä .
 ku ṣṭa rro balysānu hämäte ttiyä upāta .
 115 ttiyä nārāyanā vā cakru paśsāte
 rakṣaysānu vaska rrījsau ggāmañu rraysgu .
 116 biśsā vamūḍāndā cakkrā pva'stañā ssando
 ysamaśsandiya . tsāṣṭā hämäte panye uysnorä
 117 kalā-yuggä ṣṣu ttamdu nuvamthätä ttu kälä
 dātu vätä satva pātcu nyūvu yädāndä 7
 118 rakṣaysānu aratä cu dī ssamdu a're .
 sumälä nāma rakṣaysä kye ni rre hvāṣṭä .
 119 ttändäkū uysdäte viśramanu vajiste .
 ātāsi parräte ttiyä rrīñi näjsaṣte 9

Fol. 395^v 120 hāna däya brik[0] aḍari bađe kuberä
 puṣpaki nāma . tcamäña āste vimäña .
 121 tso ju ttäna ggüttäro mā ggüttärä ysaiya .
 ce maha tto thamjäte ssandiye jsa dukhautta 1
 122 ttai pulsti rrīṇa tta kvī ggüttärä ttīye .
 sumälä tta hvate räṣayä aṣṭā balondi 2
 123 gyastä ggüttärna gyasta-kṣira paśsāte
 marata jaṁbutitai ā'mata ggaru vīri 23
 124 vrrata ttavaścarāṇa styüda yande balonda
 vara ttu ggaru vīrā avitsarāṇu haggarggä 4
 125 mara hvī'ya ysimtha rrundi düta anūḍa
 ḫa vara avitsaryau tcarke yande hamraṣṭo 5

114 If now the Rākṣasas destroy their whole *gotra*, where will there be the origination of Buddhas then? Fol. 395

115 Then Nārāyaṇa let fly against the Rākṣasas a discus sharp, swift in flight. 116 They all fled in terror of the discus into the earth. There was peace on earth for every being. 117 For such a long time did he remove them at that period in the Kaliyuga. Afterwards they were able to instruct beings with regard to the Law. 118 There was displeasure among the Rākṣasas that they were under the earth. Sumāli by name, a Rākṣasa, who was their king, supreme, 119 looked up so much: he beheld Vaiśramaṇa. He passed by in the sky. Then he pointed (him) out to the queen: 120 "Look up, beloved. There rides another Kubera. He has a palace called Puṣpaka, in which he dwells. 121 Go. In that *gotra* let one be born of our *gotra*, who will pull us thus woe-afflicted out of the earth."

122 The queen thus asks him: 'Where then is his *gotra*?' 123

Sumāli spoke to her thus: 'There is a powerful *r̥si*, divine in *gotra*. He has left the land of the gods. Here in Jambudvipa he has a dwelling on a mountain. 124 He is performing vows, austerities, stern, powerful. There on that mountain there is an assembly of Apsarases. 125 Here in human birth there is the daughter of a king, unmatured. She is there continually making sport with the Apsarases.'

- Fol. 399^r 162 cīyā klaiśīnyau . rakṣaysyau uysnaura
 biśā āphiḍāndā hivī aysmū rraysgu 2
 163 ne ne ju nārāyanā varā tcāraṇā väte stā
 ttāna cu klaiśyau jsa . hamata āphäda satva 3
 164 klaiśyo jsa nā karma u karmyau pharu klaiśa .
 hanāsā ysera . ne-m jsa bvāre parriyu 4
 165 ysarauñina ysyemate āchaina maraṇāna
 khijandā nāstā . ce nā va hvāñi parrīyu .
 166 ttīyā handāri bisyo jsa puṣṣo naranda
 ggaruvo' bāysañvo ttavaścaraṇa yanāre .
 167 ce tta dṛṣṭā hāmāte se pamja-ttavu yanimā
 urmaysde gyastā mā . dukha harbiśā jāndi . 7

- Fol. 399^v 168 kye vā pāstumgga āta—sāre tta ā're . ā—
 ṣṭāruvo' ysīruvo' nūyāre hamdārā .
 169 kye dāñña pītā kye vā ggarna patindā
 ce ggīsā bāste ce vā būnai jsāte 9
 170 kye ggava-vratu nātē kye śvāna-vratu kye vātco
 uccheda-dṛṣṭu ce vā ssāsvatu dṛṣṭo 70
 171 kye ro ju ssāru kṣamāte rraṣṭo pando ne bvāre
 kūre dṛṣṭiyate pharu nāndā väcātre 1
 172 ttätäyyo dṛṣṭyau jsa . anyattärthyā nāma
 vāmu hamjsā're samtsāriṇau trīnde 2
 173 handaruai kūro ttāsau nāndā jaḍīna
 ku samu pharu stāma ne ju ye parstā dukhyau jsa 3

Fol. 399^v 162 When because of the Kleśa-Rākṣasas all the beings had confused their unstable mind, 163 Nārāyaṇa was unable (to help) there because beings themselves were confused by kleśas. 164 Because of kleśas they had karmas and because of karmas many kleśas. Lost, pitiable, because of them they do not realize deliverance. 165 Exhausted by old age, birth, disease, death, there is no one to preach deliverance to them. 166 Then some went out completely from their houses. They practise austerities on the mountains, in the woods. 167 In one a view thus arises: 'I will perform pañcatapas. The sun is my god. He will remove all woes.' 168 Some fall headlong (and) remain thus. Others lie down on rough beds. 169 One falls into a fire. Some fall from a mountain. One eats grass. One goes about naked. 170 One has undertaken a govrata, one a kukkuravrata, one (adopts) the ucchedadṛṣti, one the sāsvatadṛṣti. 171 Some good pleases, (yet) they do not perceive the true Path. Many have adopted various false views. 172 Because of these views they are called 'anyatirthikas'. They intend to cross the sea of samsāra. 173 Through ignorance, they have taken the false boat of another, where there is merely much exertion, (and yet) one does not escape from woes.

- Fol. 400^r 174 maskhalä nä nāma hvāṣṭā ttārthā paḍauysä
ttrāmu māñḍā . dātā vaska kho ttā'sā' .
- 175 śātā vātco pūraṇi hamberātē māstā
śamā rrundi kum̄biye ttāna pūraṇa nāma 5
- 176 dādā aysātē nāma asāda hära vātē nyūte
ysamaśsandau ttānai aysātē nāma yidāndi .
- 177 prabhūttā nāma sā baśdiye prahūtā .
sañai käde asāda sā vā samñai nāma 7
- 178 niyanḍā nāma nyātā pūrā kye kaṣte
ysamaśsandau harbiśsu ṣṣava-mera gyadīmgya 78
- 179 ttātā nä ssāstārā gyastuvolsto paḍauyse
nirvānā kīntha . kye ne gyu hamatā bvāre .

- Fol. 400^v 180 biśsā hanaṣṭāndā kūra pandā tsindā .
samu jsāna draya . hamberindā avāya .
- 181 pharu nä ggäṣā' māstā handara-gāmā nāvātā
cu nä dātā harbiśsā ssūjätāna virundi . 1
- 182 ttīyi sāddhārthā ttu skyātu ttuṣātū' āstā
ysamaśsandau harbiśsu dātē yseru anāhu 2
- 183 vānau mamā nāstā nä karā handarā ttrāṇā
ttāna hävyau karmyau . klaiṣyau jsa dukhautta . 83
- 184 bādā käde vaysñā cu aysu padā yidai—
mā māsta prāṇhāna u pharu duṣkara kīre 4
- 185 ysamaśsandei harbāssā nārvānā paḍauysā .
trāyākā hastamā ssāstāri hämāne 85

¹⁷⁴Maskarin by name is their chief, leading heretic. He is similar to a thief with regard to the Law. ¹⁷⁵The second, moreover, Pūraṇa, fills the large Pot(hell)s of King Yama. Therefore he is Pūraṇa by name. ¹⁷⁶The third, Asita by name, has taught the world about evil things. Therefore they have made him Asita by name. ¹⁷⁷He is Prabhūta by name who is abounding in evil. Very imperfect are his plans: he is Samjaya by name. ¹⁷⁸He is Nirgrantha by name, the son of Jñātṛ, who attached the whole world to the night-time of ignorance. ¹⁷⁹These are their teachers, leaders to the gods, to the city of Nirvāṇa, although they themselves are not enlightened. ¹⁸⁰They have all gone astray. They go about on false paths. They are merely indeed filling up the three Apāyas. ¹⁸¹Numerous is their following. Great is their contemptible heretical view. Their whole Law is contradicted by one another.

¹⁸²Then Siddhārtha, dwelling at that time among the Tuṣitas, saw the whole world pitiable, protectorless. ¹⁸³Apart from me, there is no other stronghold. Therefore they are afflicted by their own *karmas*, *kleśas*. ¹⁸⁴Now indeed it is time. Since I formerly performed great *pranidhānas* and many difficult tasks, ¹⁸⁵may I become the leader to Nirvāṇa of the whole world, the rescuer, the best teacher.'

Fol. 401^r 186 ttäni mästä mulsde jsa vari štāni paššate
gyastau jsa hamtsa . ttušato' gyastuvo' jsino .
187 ttiyä hastašsei rūvu vīri hambāde
ysamaššandau harbi—ššu rründete jsa ttitā 7
188 ššaya-ysane āṣaṇa yāde kye ikšvāka
ššadūtanu pātaru rrīno mātaru māyo .
189 kho ju pāsa byūca trāmu traṇdā kuvā'sa
hvarandai hālei . ššive māye rrīne 9
190 cūde vā ššiyā hastā rūvāna dāstā
kvi hajva hva'ndi . padā štāna bvāre 90
191 biššāne ššāratete jsa sei vasutā hu-dandā
cvī haska ššiya vasutā varttāte ššilu 1

Fol. 401^v 192 kṣätai' ttäna haska cu kṣata' hvāñāte mästä
ššäre byātagargye . kye biššä klaiśa jänindä 2
193 rründätä hämäta harbiššä hälä mästä
ttärū haryāsu jađi harbiššu jändä . 93
194 hvarandau ššundina skute merä kuvā'usu
biššä hvaramcīni . hāndara nyūjāte satva 1
195 ššava byūṣṭa hūnä rrīne harbiššä byāta
käđai suhā saittä . sīravāti mästä . 5
196 aysmū-t-i trāmä hämäte uysnora vīrā
kho ju merä pūru varatā rrundi hvatātā
197 ttandrāmu gyasta mu-ššuve hūñia dätämä
rre parste harbiššä . hā brahmmana ggurṣte . 97

¹⁸⁶Because of this great compassion, he at once gave up life with the gods among the Tuṣita-gods. ¹⁸⁷Then in the form of an elephant-foal he then filled the whole world with light. ¹⁸⁸He made worthy of the Śākyā-race those who were Ikṣvākus, his father Śuddhodana, his mother Queen Māyā. ¹⁸⁹As a sunbeam (enters) a room, so by night he entered the side of Queen Māyā on the right. ¹⁹⁰Why did he appear in the form of a white elephant? So that wise men knew him before. ¹⁹¹With every excellence, he is pure, well tamed. Since he has white tusks, pure, he will practise śīla. ¹⁹²He has six tusks because he will proclaim the six great, good *anuśmr̄tis*, which remove all *klesas*. ¹⁹³There arose great light in all directions: he will remove all dark, black ignorance. ¹⁹⁴With his trunk, he touched his mother's right side: he will instruct all other beings in *pradakṣinā*.

¹⁹⁵Night became dawn. The queen remembers the whole dream. It seems a great pleasure to her. She has much contentment. ¹⁹⁶Her thought becomes such towards beings as a mother's towards her son. She spoke to the king: ¹⁹⁷'Such, lord, have I seen this night in a dream.' The king ordered all the brahmins to be called.

Fol. 402^r 198 rr[ē]ṇa ttū hūnu braṇ—manānu hvatātā .
 ttai vyāgarindā ha—rbissä pūre ysaiye 8
 199 rre cakkravarttā hämäte ka mara ramiyi .
 pusso narāmitä hastamo butte balysüste .
 200 ssädütanä rrundä . mästā aysmya ttīyi
 käde sīravātā ssāya harbissé sīra 200
 201 hayirūni kädäna limbänä naltutä bāša
 pasälä hämäte daso ham̄bađe mästā 1
 202 pulsä nakṣatträ bṛ—haspatä grahā ätä
 gyasta ham̄griya nāga limbinä bāša 2
 203 späte haṣpriya banhya viri vicitra
 hađā käde vasute naunu ttändäku beđä . 3

Fol. 402^v 204 pātcu vā harbissé ätāsä vasuštä .
 panye käde mästā . sīravātä uysnorä .
 205 gyasta bissé ssāyyo āriho tsindä .
 avätsaryau harbässä andivärä rrīne . 5
 206 urmaysde ham̄bađä purra sata hamu bāđu
 bajäṣṣa harbissé ysamaśṣändya ysautta 6
 207 samu naunu avätsare bīnāñu yanindä .
 ttänaū bīnāñina ttäte ggāha naranda 7
 208 anāha ysera . ysamaśṣändä vaysña
 hämu lumbinä bāša ham̄tsa-āspätä bissé 8
 209 vaysña sā ysaiye kyau tcei'maṇi heđä gva'ta
 tcamna pyūvīru . rraṣṭo vajsäṣīru bāssu .

198 The queen told the brahmins this dream. They all explain it to her Fol. 402 thus: 'A son will be born to you. 199 He will be a *cakravartin*-king if he should enjoy himself here. (If) he should go forth completely, he will realize best *bodhi*.'

²⁰⁰Then there is very great contentment in the mind of King Suddhodana. All the Śākyas are contented. ²⁰¹For the sake of enjoyment, he went out to the grove of Lumbinī. It was spring. Ten months had been fulfilled. ²⁰²Puṣya was the lunar asterism. The planet Bṛhaspati had come. The gods, the Nāgas assembled in the grove of Lumbinī. ²⁰³Variegated flowers blossomed on the trees. The day was very clear. Gently it rains a little. ²⁰⁴Then the whole sky becomes clear. There is very great contentment in every being. ²⁰⁵All the gods go to the meeting with the Śākyas, all the queens of the harem with the Apsarases. ²⁰⁶Sun, full moon rose at the same time. All sounds on earth disappeared. ²⁰⁷Only the Apsarases make gentle lute-music. These verses came out of that music:

²⁰⁸'Protectorless, pitiable Earth, now may you in the grove of Lumbinī be altogether possessed of a refuge. ²⁰⁹Now is one born who will give you eyes, ears, so that you may hear, may rightly see all.

- Fol. 403^r
- | | | |
|-----|--------------------------------------|--|
| 210 | hana sta jaḍīna
īmu śā ysaiye | kyau patalu jändä puṣṣo
marā luṁbinā bāśa hve' 10 |
| 211 | kūra tsutāndā
rraṣṭo näjsaṣde | ttāra-pandāka pharu
sätā umā pande ssäru 1 |
| 212 | jändä jaḍīmgyu
nuṣṭhuro ttādetu | haryāsa mästu käde
kho urmaysde ssavo 17 |
| 213 | trāmū pārṣṣa .
tcamāna hämīru | dātinau yindä gguvo'
hivye uī' vīrī bissä 8 |
| 214 | hedū khīṣte .
kye biṣu āchā jändä | amṛtu māñnamdu
klaiśinā mästa pharu 9 |
| 215 | ttiyi ttāye nvāgä | panata gyaṣtyau hamtsa
rrīṇa kho ye hayädä iñi caṃbai banhyä . 20 |

- Fol. 403^v
- | | | |
|-----|--|--|
| 216 | tsāṣṭu v[ā]stāta .
rrūndatā hämäta | banhyu dastāna vātā
ttuvare luṁbānā bāśa . |
| 217 | kau baudhisatvā
hvaramkya kvā'sa | merā kvā'ysäna dästā
kho sarbandä urmaysde 7 |
| 218 | ssākkrä brahmānā
gyastūñi rraṣṭu | thaunu vīrī nāndä
hamatä ssando västätä 8 |
| 219 | nai ju vā merä
surai käde ysātā | ttu skyātu chädrä kvā'sa
nandä nāgä vanandä 9 |
| 220 | tti ḥkṣuttāndä | pajsamä kädāna ysä— |
| | nājä hauda pve byā—ṣte väysau puve väte rrusta . | |
| 221 | purmo dāśo jsātē
mästa rrūndatā | sarvai māñnite gyūnu
hämäta ttiyä pätaste 1 |

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210 You are blind through ignorance. Today a man is born here in the grove of Lumbini who will completely remove your cataract. 211 You have become false, very much on a dark path. He will rightly show you: "This is the good Path for you." 212 He will remove the very terrible darkness of ignorance, black, great, as the sun (removes) night. 213 So will he put the remedy of the Law in your ear whereby you may be wholly in your senses. 214 He will give you drink resembling nectar, which will wholly remove the many great diseases of *kleśas*.

215 Then, after this song, the queen rose up with the goddesses, as one rejoices, before a *campaka*-tree. 216 She became calm. She held the tree with her hand. Great light arose in the grove of Lumbini. 217 When the Bodhisattva appeared from his mother's side, (it was) on the right side, like the rising sun. 218 Sakra, Brahma received him in a cloth. The divine One himself stood upright upon the ground. 219 At that time there was no hole for him in his mother's side. Very pure was he born. Nanda the Nāga, Upananda, 220 then began to bathe him to do him reverence. He strode seven steps (and) in his steps lotuses grew. 221 He goes in the eastern direction. He resembles a lion in his gait. A great light arose. Then he spoke:

- Fol. 404^r 222 aysu yanämä ysyemate āchānu ysaro—
 ñi maraṇu puṣṣo amttu parrījīmä uysnora 2
 223 bajāṣṣī hastarä brrahmānina rrīye .
 saravatā hona . dätāna harbiśśā satva 3
 224 kṣei' padiya śsandā ārautta hamaggū .
 po' yā namaśindī . gyasta harbiśśā ttīyā 4
 225 späte bāḍändä limbānā bāśa gyastūnā
 kvī śśāya daindä käde nu duṣkaru saittä 5
 226 kvī hajva hvā'ndä nämättañia ditāndä .
 purmo diśo byāste śśando väysa vara rrusta 6
 227 ttai busta hvāṣṭā hämäte lovi padöysä
 biṣye śśaratete ne samkhiltte samtsera 7

- Fol. 404^v 228 kyai battamu bvāte biṣtu hastamu dātu
 samu rro mara ysamtha hauda nāste samtsera 8
 229 pharuī gyastūnā . pajsama gyasta yidāndi
 rre yā puṣṣo kintha kavilavāstu ttuvāste 9
 230 aysätä däte ggūnā pharu duṣkara mästa .
 bitamā yi hämäta cu sei ttarä härä iyā 30
 231 däte gyastuvo' āni bodhisatvu se ysätä
 hamdrauysī vālsto jambutita vahäṣṭā 31
 232 śśädūtanä rrundä vīra kūṣḍä västätä .
 rre yā hā parste . thatau ttīyi ttuvā'ste 32
 233 däte bodhisatvu puñyau āysäte trāmu
 samu kho näkä ysarrnei ratanyau biśśā vūḍä . 33

222^tI will make an end utterly of birth, diseases, old age, death. I will Fol. 404
 deliver beings.'

223 His voice was better than Brahma's. He excelled Sarasvatī in speech, in appearance all beings. 224 In six ways equally the earth moved. All the gods then worship at his feet. 225 They rained down heavenly flowers in the grove of Lumbinī. When the Śākyas see it, it appears very marvellous to them. 226 When the wise men, knowing signs, saw him—he strode in the eastern direction; lotuses grew there on the ground—227 they recognized him thus:

'He will become chief of the world, leader in all goodness. He will not be tainted in *samsāra*. 228 One who realizes the best Law under his least pupil will obtain only seven more births here in *samsāra*.'

229 The gods did him many divine honours. The king brought him right back to the city of Kapilavāstu. 230 Asita saw many marvellous, great signs. Doubt arose in him what such a thing as that should be. 231 He saw the Bodhisattva while among the gods: 'He has been born. He has descended through the sky to Jambudvipa.'

232 He approached the palace of King Suddhodana. The king then ordered him to be brought quickly. 233 He saw the Bodhisattva. He was so adorned with merits as a golden ornament all covered with jewels.

- Fol. 405^r 234 hā yā diśta nātē biśī lakṣaṇa spāṣṭe
namasätai ttere jsa po' ākṣutte bremā . 4
- 235 rre ṛṣayu braṣṭe cūḍe bremā māḍāna
ttai hvāñtē ṛṣei . hīvyā bremāṁā karma 5
- 236 cīyā ṣātē sarbite balysūñi urmaysde .
ne hā ttārā ehāte mamā jīvātē gyasta 6
- 237 ka mā va hā jīvātē tterā auttā vātāya
ṣā muho parchāśa ttu nei' kye mā dukha jāndā 7
- 238 ttu ma vāmā tvā'ya ku ysam̄thīnā bei'sa .
maranīgye khvīyā ysyāmatigya ttaragga 8
- 239 klaiśinā magara kye duru ttāsā panaṣṭa
ṣā muho nve bāgyo ttāru tcälco ttuvāya 9

- Fol. 405^v 240 ttīyi vā vāñā ttuvāstāndā tta pyūṣṭu
po' yi namasätāndā pīḍa ṣtānye gyasta . 40
- 241 huśātā rraysgu harbiśše sīye ṣṣahāñe
iśvastu cakṛṇa . kau' rraukyo haṃkhiysgyo 41
- 242 ṣṣahāñe jsa purrde śśūkā harbiśsā śśāya
ggaupyu vā nātē . u andīviru ttīyā 2
- 243 kvī gyasta daindā se andīviro āste .
āljsanyau yā harbiśsu nyānartha yādāndā 3
- 244 ma ttārā bitandā strīyānu vīrā hämu
brī ju ye niśtā . strīyānu ttatvu karā 4
- 245 nauna salāva tcamna jsirāre samu
ma ṣtāni pīre . drūje hvāñindā biśsē 5

²³⁴He took him up in his hand. He saw all his *lakṣaṇas*. He worshipped him with his forehead at his feet. He began to weep.

²³⁵The king asked the ḷsi: 'Why do you weep, gracious one?'

The ḷsi speaks thus to him: 'I weep over my own *karmas*. ²³⁶Until he rises as Buddha-sun, my life will not last so long, King. ²³⁷Would that my life should have lasted so long! He would give us to drink that nectar which will remove my woes. ²³⁸He would convey me across that sea where are the whirlpools of birth, the waves of death, the billows of nativity, ²³⁹the sea-monsters of *kleśas*; in which the boat has been lost far away. He would convey us across to the further shore on a ship.'

²⁴⁰Then they took him to a temple. So it has been heard: the gods, though painted, worshipped him at his feet.

²⁴¹He grew up quickly. He learned all the virtues, arrow-shooting, discus-throwing, reckoning, counting. ²⁴²In virtue he alone surpassed all the Śākyas. He took Gopikā and then a harem. ²⁴³When the gods see him: 'He dwells in the harem', they fully informed him with songs:

²⁴⁴'Be not so besotted upon women. One is really not at all beloved of women. ²⁴⁵Gentle are the words whereby they merely deceive. Do not believe them. They all speak lies.'

Fol. 406^r 246 byāta tä strīya jsidätä hataro uho
kho ekaśrṅgä mara riṣayä vätī paḍä 6
247 parehu vaysñā ka nā anāspetu yane
anāhu yseru ysamaśsando vaysñā biśsu 7
248 ttandiya vaysñā . ysamaśsandei biśye samu
anāhā yserä uho jsa āspāta ssäna 8
249 uryānu bađe handaru kālu padäya
ysädu däte hvam'du biśsi aṅga vatcasta 9
250 ssiyäññ ggūne tcanā ssämäña kūysä
tcāramphä dišta ttiyä sārahu pulstā 50
251 kye sāte ttandrämä tta hvate sārahä ysäđä
panye ysare hišto samu ssükaye ttiyä 1

Fol. 406^v 252 panye ye sā gyasta ustamu trāma näša'skya .
ttiyä puššo ištä . pātcu vātcu naltsaiye 2
253 āchänau daiyä muđau tter ku ne vātco .
ssamanu däte ttitä ttu iryāvahu ysüste 3
254 kūşdu vätä iſte ssive tsāsto nita'stä .
ssivalyo harbiśsu amđiviru daiyä 54
255 ttai hämätu ysramñā ne māñimä ttattika .
śuvo' ssavo naltsutä samu gyastyo hamtsa . 55
256 pravajo nāte ca—räte duškara-cāryo
kalä-yuggä ssu . ttiyä māru ggīho nāte .
257 ciyi siddhärthä panatä duškara-cāryu
hästo pastätä . bodhi-banhuyu varäl[st]o 57

246 You remember a woman: she once deceived you when you were here before as the R̄ṣi Ekaśrṅga. 247 Be restrained now: "How shall I make not without refuge now the whole protectorless, pitiable world?" 248 Such a refuge now for the whole protectorless, pitiable world is by you alone.

249 He rides to a park at another time. On the way, he saw an old man. All his limbs were crippled, 250 his hairs white. There were wrinkles on his face. (He was) stooped. He had a stick in his hand. Then he asks the charioteer: 251 'Who is such a one as this?'

The charioteer spoke thus: 'An old man.'

'Does old age come to everyone or only to this one alone?'

252 'Such as this, lord, is finally the end of everyone.'

Then he returned. Afterwards he goes out again. 253 He sees a sick man, a dead one. No sooner had he next seen a monk than he then approved of his deportment. 254 He returns to the palace. He sat down calmly at night. He sees the whole harem as a charnel-house. 255 Thus it occurred to him in his heart: 'I will not remain here.' In the middle of the night he went out with the gods alone. 256 He undertook *pravrajyā*. He practised a difficult course. The Kaliyuga then accepted Māra as helper.

257 When Siddhärtha rose up from his difficult course, he set off for the *bodhi*-tree.

- Fol. 407^r 258 svastäkāna nātē ysāyse hamatā haraṣte
dī bodhi-banhya . varata baste palaggū 8
259 ne ne paname thānāna vyavaysāyū vistātē
kāmu na-ro hastamo balysūstu bvāne . 9
260 mārā hā hiṣte . dutarā īrate daṣte
nai hāde ttāre śśaṭhyau jsidu yāḍandā 60
261 hamatā hā ātā hamtsa hīnē jsa ttīyā
kādai pharu hīna biysärjūna bihiyu 1
262 kalā-yuggā nā trandi harbiśānu jsahera
ne ju ye hvatu tīndā ttu häru harbiśā hona 2
263 patānai vaska mā—ri kāḍaru thiye .
kū panama hamatā ma puva' nyo ju ye yīndā 3

- Fol. 407^v 264 sāddhārthā aysmū bvemāte jsa habirste .
handarna rraṣto . nātcana harbisū spāṣte 4
265 ttuśā biśā dharma uysānye jsa paysānde .
jītai varā ṣtāna satva-samñā ttu kālu 5
266 samu ṣkaunda ṣtāre gyaḍi praci dharma .
balysūstu bustā . mṛtyu-māru hatcaste 6
267 jāte kleiṣa-māru gyastu māru vaphūste
tcabriyei harbāssā dāsē väte biśšo hīnu 7
268 kalā-yuggā ssu . harbāssā varṣtānā tcabri—
ya cvi śśaṭhe byūgga drūje īrye yole 8
269 bāssā ssu vā ttīyā uttarāvatā trande .
dṛṣṭā vara kūre harāte himduva-kṣira 9

²⁵⁸He accepted grasses from Svastika. He himself stretched out under the *bodhi*-tree. There he took up the *paryanka*-position: ²⁵⁹'May I not rise up from this position', he made the resolve, 'until I realize best *bodhi*.'

²⁶⁰Māra sent forth his daughters, cunning, skilful. Yet they could not deceive him with their wiles. ²⁶¹Then he himself came with an army. Very numerous was his army, extremely terrifying. ²⁶²In the Kaliyuga he entered the womb of all of them. One cannot with the voice describe all this thing. ²⁶³Before him Māra drew his sword against him: 'If you rise up yourself, fear not. One will not do anything to you.'

²⁶⁴Siddhārtha collected his mind with wisdom. He beheld all rightly within, without. ²⁶⁵He recognized all the *dharma*s as empty of self. At once the notion of being was removed for him at that time: ²⁶⁶'Dharma's are created merely by reason of ignorance.' He realized *bodhi*. He crushed Mṛtyumāra. ²⁶⁷He removed Kleśamāra. He drove away Deva(putra)māra. He scattered his whole army in all directions. ²⁶⁸At once all the trickeries, disparagements, lies, wiles, evils in the Kaliyuga were scattered. ²⁶⁹Then all the false beliefs (that) had entered Uttarāpatha, (that) had remained there in the Indian land;

- Fol. 408^r 270 ysurrā briyā jađī ttā biśśu vīrā biraṣṭa
balysāñi hvate jsa . käde duṣpāta dīra 70
271 ttraväysa-valyo jsa pāṇḍavātu pajāṣṭi
brrahmānā gyasti . ājīṣāte dātu 1
272 bārānaysā ā—ni ggei'ssāte dātī cakru
kauṭijñā bustā pa—dā hastamu dātu 72
273 urbilye dānde . nāgu biṣṭyau hamtsa .
urbilya-kālśavu puṣo parrāte dukhyau jsa 3
274 rājagṛhi trande bimbibisārā ṣsu rrundi
pharu handarānū baste pando avāyi .
275 upattāssu kaulāttu närvānā ttuvāste
ssāysanī dvāsu sali kṛvā-yuggā ṣṭātā 5

- Fol. 408^v 276 cī parrāte dvāsu sa—li kalā-yuggā vaska .
praharaṇa śūste u āyśīru padande .
277 prāmūkṣa-sam̄varā batī māñāte styūdā
kyai pamātu yīndā nai ne karma ttāhvaindā 7
278 upāsaka-sam̄varā kho ye ysärātaru bā—
ste haṣṭa śsākṣāvatā bamggāmu padande . 78
279 smṛty-upasthāne durna samya-prahāṇa
pūrnānu bājo rāddhā-pāta kho hälste 9
280 bala indriya rrājsei bādāri māñām—
da hoda bodhyāṅga samu kho kāḍarā trāma
281 cakr māñāndā haṣṭā-ysani utārā
rraṣṭā ssārā pande ttātī praharaṇa śūste 1

²⁷⁰anger, passion, folly—these had spread everywhere—by the Buddha- Fol. 408
power became very powerless, feeble.

²⁷¹He accepted alms from Trapusa and Bhallika. The god Brahma brought him for the Law. ²⁷²While in Vārāṇasi, he turned the Wheel of the Law. Kaundinya was the first to realize the best Law. ²⁷³He tamed the Nāga* of Urubilvā. Together with his pupils he rescued Urubilvākāśyapa completely from woes.

²⁷⁴He entered Rājagṛha. He closed the path to Apāya for King Bimbisāra, for many others. ²⁷⁵He brought to Nirvāṇa Upatiṣṭya, Kolita. His Sāsana lasted twelve years in the Kṛtayuga. ²⁷⁶When twelve years had elapsed, on account of the Kaliyuga, he prepared weapons and fashioned armour. ²⁷⁷The *prātimokṣasāṇvara* is like a strong cuirass: when one has put it on, *karmas* will not strike one. ²⁷⁸The *upāsakasāṇvara* is like one who has pulled on a breastplate. He fashioned the eight *śikṣāpadas* as armour. ²⁷⁹The *smṛtyupasthānas* are bows, the *samyak-prahāṇas* like shafts, the *rāddhipādas* like spears. ²⁸⁰The *balas*, *indriyas* resemble a sharp missile. The seven *bodhyāṅgas* are just like swords. ²⁸¹Resembling a discus is the eightfold, noble, true, good Path. These weapons did he prepare.

* On the taming of the Nāga (not 'elephant' as Leumann) see *Mahāvastu*, iii. 429-30.

- Fol. 412^v 318. jätä
 anicca rrāśa tviśse tsute āye puṣṣo 19
 319 pihasti banhyi pvāca jätä dīrṇa puṣṣo 320
 320 ttāmu thu balya ko nihutā āye jätä 21
 321 ku hāde balya tvī jiṅga ništā karā 22
 322 kho purra ne dätte ne hāde ttāna härna jätä 23
 323 -o— holañā vātcu handarña sūstā biśśa 24

- Fol. 412^v 324 -o— holañā varṇā hälysdä ttṛṣṭhandä dya 25
 325 ne hāde ggamgye ūtca ttāna härna jätä 26
 326 cvi ne ne saindä karmosta hvā'ndä jađa 27
 327 šā uttarūvā sarbandä seittä hamä 28
 328 ttārrā ttiyā ssava purvandiśvo' 29
 329 -tä ttārrā ttiyā purvatī byūstā ssava 330

...³¹⁸removed under the control of impermanence. It would have Fol. 412 become wholly destroyed for you. . . .³¹⁹The cool under a tree cut down is utterly removed. . . .³²⁰So you, Buddha, if you should have disappeared, been removed . . .³²¹But since, Buddha, there is no disappearance of you at all . . .³²²as when the moon does not appear it is nevertheless not for this reason removed . . .³²³Elsewhere again it burns in another house . . .³²⁴Elsewhere now standing present, behold . . .³²⁵But the water of the Gaṅgā is not for this reason removed . . .³²⁶since to him fools do not seem *karma*-afflicted men . . .³²⁷It (is) the same (sun that) appears rising in Uttarakuru. . . .³²⁸Then there is dark night in the eastern regions. . . .³²⁹Then the dark night in Pūrvavideha becomes dawn.

327-9 cf. 14. 26-9.

Leningrad folio of which no photograph is available. The text is reproduced from E. Leumann, *Lehrgedicht*, p. 353. The folio number has been assigned conjecturally; see Leumann p. 352. In the *Lehrgedicht* it is called 'fol. y [E^s 319-30]'.

- Fol. 417^r 378 tterä ku samu barnei biśśā kūsä västätä
panä hvai' häde rro candarno grūstā . [378]
379 kuī šsu kaljiru samu rro dute ne ka—
lste trāmu māñamđina puššo dātā panaṣṭā 9
380 dātā uysnora vaysña kṣino paśśandi
tcamna biśśā balya hastamo busta balyśūstu 1
381 ku ūta šsumňa skandha uysānye jsa hvañare
nairātma trāma kho nārmai uysnorā 82
382 vina ātme jivāte samu pracai iñi .
trāmu haškonda samu kho yandri padandā 3
383 pracaina hettuna ttāte harbiśśā ūkaumgye
vāna hettu-pracai hārṣṭayā ne byore 84

- Fol. 417^v 384 ce ne hettu-pracai dharmānu bvāre .
samu viparyāsyau samtsārā haškaundā 4
385 ttā ttuto balyśānu ustārändā nātūkyo
dātā māñanda hambañindā salāva 5
386 duta draya dātā bāstā dārsā salāva
tcamna šsāra šsadda rraṣṭa dṛṣṭā buvindā 6
387 ttathāggatta-ggarbhā . trāmu vaṣṭate pūlsta
kho ye ratanu nāsta u dī šsāndau prihā 87
388 puššo eka-yāni dharma-kāyā abhāvā
dātā hvāñāmatā hārṣṭayā panaṣte 6
389 ttāna hārṇa šsāsani hārṣṭayā buvindā .
kalā-yuggāna vaṣṭā—tā āviṣṭai ttiyā [.]

Fol. 417^r 378 No sooner had every drum been split than each man calls to his drummer.³⁷⁹When they would strike it, it is merely beaten. It does not resound. Similarly, the Law has been utterly destroyed.³⁸⁰The beings have now given up the Law whereby all the Buddhas realized best *bodhi*,³⁸¹ wherein the *skandhas* are taught as empty of self, without self like a (magic-)created being,³⁸²without self, life, due merely to *pratyaya*. They have been fashioned just like a created mechanism.³⁸³All these *samskāras* are due to *pratyaya*, to *hetu*. Apart from *hetu* and *pratyaya* they do not really exist.³⁸⁴Those who do not understand the *hetu* and *pratyaya* of the *dharmas*: 'Saṃsāra is created merely by the delusions',³⁸⁵remove this Buddha-teaching, compose words resembling the Law:³⁸⁶'There are three *dhutas*, twenty *dhātus*, thirty discourses', whereby good faith, true belief is harmed.³⁸⁷The *tathāgatagarbha* is hidden as one who would obtain a jewel and conceal it under the earth.³⁸⁸In the case of non-existence of the *Ekyāna*, of the *Dharmakāya*, the preaching of the Law in fact completely disappears.³⁸⁹For this reason the Śāsana is in fact harmed. It was then afflicted with the Kaliyuga.

- Fol. 418^r 390 mlecha sarbindā pa—jsama-jsera hämäre
ttäna cu na-ru kṣirū puṣo dātu paśindā [90]
391 biśā samai-dṛṣṭya buvanindā ne dāru
kṣirūna dātäna käde duśpāta' dīra 1
392 balyānā dātā pāta'jsa draite pharāku
ku śā bajāte hārṣtai ttuṣe ttārā tsutändā 2
393 śsakaunā ū nāma yavanā palvalā draya
ustamye kāli mlecha rrundā hämäre 93
394 ttā biśā samkhārama padajśindā u balsa .
cu ro samai-dṛṣṭya ttā nā tviṣe yanindā 4
395 paḍāmjsi vīrā kädāna śsāsanu balyā
biśu bajevindā uttarāvatā ttiyā 5

- Fol. 418^v 396 kauśām[ā] nāma dakṣāñavatā kṣirā
mahindraysenā varata rre ttiña kṣira 6
397 ttye pūrā ysaiye baṭhāna haṇtsa balondā
maharamggā pāta'nyau hūmjīnā yā dasta 7
398 duśpraysavā nāma hamye śsive ro ysyāre
pamjsa sate pūra hārvānu balonda 8
399 hūjīnai bārā nuṣhuru ttiyā vabedā
kvī nimittaña ha—jva brahmaṇa daindā 99
400 ttai vyātarändā sāne harbiśā purdā
ysamaśsandiya rru—stu śsūkā ustamu yindā 400
401 käde thatau huṣtā śsūrā hämäte bihitu
ysurgyi käde canḍā nuṣhurā drātai rrays[g]ā [1]

³⁹⁰Mlecchas will rise up. They will be worthy of honour, since they have not yet given up completely the Law of the land. ³⁹¹All those of right views will before long be corrupted. (They will become) very powerless, feeble with respect to the Law of the land. ³⁹²The Buddha-Law maintained many powerful (men). When it is ruined, those in fact perished. ³⁹³Śakuna by name, Yavana, Pahlava, three Mlecchas will in the last time be kings. ³⁹⁴These will set on fire all the *sanghārāmas* and *stūpas*. Those who are still of right views they will destroy. ³⁹⁵On account of former hatred, they will then damage the whole of the Buddha's Śāsana in Uttarāpatha.

³⁹⁶Kauśāmbī by name is in the land of Dakṣināpatha. Mahendrasena will be king there in that land. ³⁹⁷A son will be born to him, powerful with armour, a champion in strength, his hands (stained) with blood, ³⁹⁸Duśprasava by name. In the same night also, five hundred powerful sons are born to the merchants. ³⁹⁹A rain of blood rains down fiercely then. When the wise brahmins, knowing signs, see him, ⁴⁰⁰they so prophesy of him: 'He will overcome all enemies. He will at the end exercise sovereignty alone on the earth.'

⁴⁰¹Very quickly does he grow up. He becomes extremely brave, angry, very fierce, terrible, quick-moving, impetuous.

- Fol. 419^r 402 cu tte draya rrunde ttä hama-hauva hämäre
bissé har̄tsa hiñi jsa ysamaśsandau virä . [2]
- 403 avaśśärṣṭā rrunde bajevindä jsanindä
mahindraysenä . rrundä vaska baräre 3
- 404 mahindraysenu sshu duśpraysavu ttu kālu
rrumdu aviśśimjäte satä-ysārai hina 4
- 405 ttiñi har̄tsa hiñi jsa patä rrunde naltseiyä
aśśa nä uysmalsta u aśś nyūrräna nyürda .
- 406 āysiru pamjsau . pamätändä väcätru
prraharaṇa nä rräjsä pharu hälsti barindä 6
- 407 vū panata ttärä har̄tsa hiñi jsa rrunde
rraysmo thamjäre u ākṣvindä juväre 7

- Fol. 419^v 408 hälsti väte ssūjätu handärä barindä .
cälonyau nuſthuru käde bindi bihiyu 8
- 409 kādaryau ssūjätu rrūhärä bitcampha .
hvata hvatä nä ttä—ma kamale ssando ggađäre
- 410 durnānu sparggä . burjsä hälstinu mästā
škalä pätüsänu ku kādarna manindä 10
- 411 ku ſta bista ssäre ku vā khasta pähasta
bijündä ssänye har̄ndärä ggađäre 1
- 412 uskäna nu bendä suhtha bei'ssa västätä
ssandä nä khäsäte har̄njsaṣṭāna hūñu 2
- 413 aśśau hinähäna bistä nva'ysäre .
mästu bichänindi u diše virä baysä[re]

402 These three kings become equal in power. With their army Fol. 419
they harm, smite all the 403 remaining kings in the world. They ride
against King Mahendrasena. 404 At that time Mahendrasena consecrates
Duśprasava as king. A hundred-thousand is his army. 405 With his army
he goes out against the kings. Their horses are groomed and harnessed
with a horse's harness. 406 They put on various armour, clothing. Their
missiles are sharp. They carry many spears. 407 Those kings rose up
hither with their army. They draw up in battle-array and begin to fight.
408 Some bear spears against one another. They pierce very, extremely
fiercely with daggers. 409 Distracted, they attack one another with
swords. Then their heads roll severally upon the ground. 410 There is a
discharge of bows, a great flashing of spears, a sound of drums as they
smite with the sword. 411 Where they lie pierced, where struck, smitten,
some lie lifeless. 412 Vultures came high above them in a whirl. The earth
greedily drinks their blood. 413 The horses pierced by the vanguard rush
away. They neigh loudly and run in all directions.

- Fol. 420^r 414 panā ssando tcampahā u dū māstā bajassā
halahala hoḍa nā hañbitta pāhatta [4]
415 pale magarāmala rrinthindā bāhiyu .
myau sarbindā bra—nthā hīstā hātīmgya 5
416 vahasta joysā u pharu bāsta pāhasta
biśsā biya hūnē jsa kho ye rakṣaysa daitā .
417 tta tta nā parrisindā dīṣṭa ṣṭānye hālīstā bā—
dāra kāḍare kho ju bātāva pasūste 7
418 nuṣṭhurā nā aysmū kāde ssūjātu vīri
ata nu ssuru saittā kye vara hāndaru jsindā .
419 kū mulśu mulśu nyū—ltte harbiśsā hīna
varī vā sarbāte kho ju khvīyā samudru 9

- Fol. 420^v 420 svānā kārīndā muḍā cambuve vīri
birgga rrūvāsa hā—ysa stāna nuveindi 20
421 hañdārā bāstā—na kye nāndā pahiya
nuva nu hā būta ūṣa-hārā ggāma 1
422 pūrnānu hālīstānu pharu paltcana ssando
hañtsa kamalyo jsa baysgu phāṇa ggadāre 2
423 nvañthārā draya hañtsa hiñe jsa rrunde
vahindā nā dharmā ysahāte māstā bajassā 3
424 āphāde ni rraysma hañdajsāre ggäyyo jsa
durāhe ssande āhaljānindā 24
425 samu nā bañggāmyau āspāta puvaindā
padama nā pale paskayālsto barind[ā 5]

⁴¹⁴In every place there are tumults and trouble, a loud din, cries: Fol. 420
'Give it to them, pierce, strike!' ⁴¹⁵Flags, makara-banners flutter about
greatly. Clouds rise up. A black whirlwind comes. ⁴¹⁶The fighters were
struck down and many were pierced, smitten. All were smeared with
blood as one sees Rāksasas. ⁴¹⁷The spears, missiles, swords in their
hands gleam as lightning flashes. ⁴¹⁸Very fierce is their mind toward
one another. It seems very good to them when one kills another there.
⁴¹⁹When the whole army from time to time sinks down, at once it rises
up like the waves in the ocean. ⁴²⁰Dogs drag the dead to the bushes.
Wolves, jackals howl in the distance. ⁴²¹Some of those pierced whom
they have taken have fled. Behind them are Bhūtas, strength-robbing,
swift. ⁴²²Many fragments of arrows, spears, together with heads, lie
thick on the ground in dust. ⁴²³With their army, the three kings retire.
For them the Law disappears. The loud din dies down. ⁴²⁴Their ranks
are disordered. They gallop away together in groups. They contract
the far-flung regions. ⁴²⁵Scarcely is there protection for them in armour.
They are afraid. Winds carry their flags backwards.

Fol. 421^r 426 samu ne hā bendä
duşpraysavi draya
427 satä-ysäre śye śye
biśšä tvīṣe tsindä
428 duşpraysavi harstä
ākṣütä baśdye ttye
429 ttīyi vā pyūṣde aštä ssärṣakä nāma
pāṭaliputrä ṣṣamani hajū bihiyu
430 drrai pīla dātä biśšä siyä tta kei'tä
ni ju ye mamä ttausau ttū handarä jändi . 30
431 ttīyi hā hei'tä thatau ssärṣaku kūsde
hamtsa biṣṭyau jsa . tṛvilei vara hištä 31

Fol. 421^v 432 rrundä ākṣütä . dharma-diśano yindä
käḍai ārāhätä balyānāna hauna 2
433 cī ssadda byehäte rre ssāśanu vīrā
ssärye hārā dīrye vīvāgu vajsidé 3
434 tṛvilei harbiśšä bañña karma pacaste
aysu jsatämä rrunde hamtsa hiñi jsa draya
435 thu ma ttrāya vaysña nari stauru puvai'mä
ttu mā ggihu ko va biṣṭyau karmyau parsu 5
436 ttai hvāñäte ssärṣakä pharu nātai gyasta
atä baśdo māstu ce ttārā jsatei uysnora .
437 vāna balysi nāstā kye biśšo baśdau hauṭta
västarna hvīyä kye ssau jsindä uysno[ru]

426 No sooner does Duşprasava come upon them with his army than Fol. 421
these three kings are killed there. 427 A hundred-thousand was the army
of each king. They all perish. Then of the whole earth 428 there remains
at last Duşprasava as king.

At length he begins to be greatly afraid because of that evil. 429 Then
he hears: 'There is at Pāṭaliputra a very wise monk called Śirṣaka.' 430 He
has learned all three *piṭakas* of the Law.' He thinks thus: 'No one else
removes this fever of mine.' 431 Then he sends off to seek Śirṣaka quickly.
The *tripitaka*-knower comes there with his pupils. 432 He begins to give
an exposition of the *Dharma* to the king. He pleases him greatly with
the Buddha-word. 433 When the king acquires faith in the Sāsana, he
perceives the *vipāka* of a good thing, of a bad. 434 Before the *tripitaka*-
knower he confesses all his *karmas*: 'I have slain the three kings with
their army. 435 Deliver me now. I fear hell greatly. Help me in this.
Would that I may escape from all *karmas*.'

436 Śirṣaka speaks thus to him: 'You have, King, committed very
much great evil, since you have killed so many beings. 437 Apart from
the Buddha, there is no one who could tell the whole evil in detail of
one who kills a single being.'

Fol. 422^r 438 ttäna cu ysamaśamdyā ttärä nästā ajserā
panye uysnorä kho brī jivätä gyasta [8]
439 kyerä paiya pädä hämäte o vā khästā
cu varä pharu merä karya o vā pīr<ä> 9
440 biśśo karyo merä śä hve' ttuśśima yindä
kye handaru jsindä haysänandai stänä 40
441 cvī rro suha dyāna cu puña tcera uysnorä
cai jsindä ttyau jsei . durä yindä biśyau jsa 1
442 drraya vara kleiša päta'jsa styüda hämärä
cīyā rre hvadu . hamatä jsiye parīyi 1
443 ysurri hā hämäte ysurri huštä samtsera
cvī hīvī jivätä brrī tvī ttusse yindä . 3

Fol. 422^v 444 tt[ä]n[ai] marä briyā k[ä]d[e] styüdu bilihü
bañite samtsera ku ne ne parstā dukhyau jsa .
445 cvī dāta-sañā se āragädu jsataimä
ne mā ju vara baśdā śi jađi anāvu 45
446 ttäna cu sätä dätä padä mästamä hvinde
pirmättamo sūtru ku ju ye satvu ne jsindä .
447 adärni hämäte ttaganai duru yindä
cvī halci aštā ma—rī stāniye harstā 47
448 para-därä nārā handaru kṣumdo näste
sei mästä drūja se dätänai jsataimä 8
449 śi byūmggä khvei jsate päskälstā biśyau jsa
ysanyau hiśsädgyau hayünyau jsa ce mī[de]

438 since there is nothing on earth as inviolable to every being as his beloved life, King. 439 How long is it nourished or given to drink! How much toil is there for the mother or for the father! 440 That man who knowingly slays another makes empty all the mother's labour. 441 The pleasures yet to be seen by him, the merits to be performed by the being—one who kills him makes him far from all these. 442 Three *kleśas* arise there powerful, severe, when the king himself orders a man to be killed: 443 anger arises in one; one's anger in *samsāra* grows; although one's life is beloved to one, he destroys it for him. 444 Therefore his passion binds him very, extremely firmly here in *samsāra* so that he does not escape from woes. 445 If he has a notion of the Law: "I have slain a guilty one: there is no evil there for me," that is purely ignorance, 446 because this was once said to be the greatest Law in the very first *sūtra*: that one does not kill a being. 447 Theft from him occurs. One makes him far from his wealth. Whatever he has remains his only while here. 448 "The wife of one who seeks another's wife obtains another husband." That is a great lie. "I slew him according to the Law." 449 That is slander. When one has killed him, the one who dies is separated from all kinsmen, relatives, friends.

Fol. 423^r 450 ysīra hvāñauñi cvī ye jsīye paritā
 śtakula käde mästä cu muñā ggaltte anā[rru]
451 varata ysurrā ka—stā varatā mästä arā—
 tā sī māchādṛṣṭā cu nei baśdā saittā 52
452 pharu narya dāruṇa dukha biqā jsañaulysä
 cīyā hve' hämäte batī hvam'duvo' jsīna 3
453 cālsto rre gyastu hālsto harbiśsā kṣīrā
 ttāna rrundā dātā tvare tcerā hamatye 4
454 cīyā rre dātu paśsāte gyastuvo' brokyä
 ysamaśsandai harbiśsu ākṣūtā butindā 55
455 puñyau sāte byode mästä thānā balondā
 baśdye jsa braśtā . kar ni pātce ne byode 6

Fol. 423^v 456 horu väte vaśta u baśdiye jsa pathīsa
 ttīyā sā baśdā . ākṣūtā jiyāna 6
457 cīyā puña hvañp'dye bitarāre vicitra
 dīra kāḍāyāne pahīysāre hamraṣtu 7
458 trāmu māñamdu puñyau karma jiyāre
 samu kho ggare vīrā baura jīye hamānu 8
459 puña kuśala-mūla dīra karma jinindā
 dīra kāḍāyāne ju puña ne jātu yanindā
460 ttīyā rre jsaunātē vistātā tta braśte kye
 vätā puña horā—na pharu mästa hämāre 60
461 balysi väte gyasta dātā vīri bilsamggä
 balysä paranārväte sāte vaysñā ni byau[d]e

⁴⁵⁰It is harsh speaking when one orders one to be killed. It is a very great shame when he lies dead, guiltless. ⁴⁵¹There anger occurs, there great ill will. It is a false view if it does not seem an evil to one. ⁴⁵²Many severe woes will the causer of death bear in hell. If he becomes a man, his life among men will be short. ⁴⁵³Whither the king (tends) purely, thither the whole land. Therefore is the Law to be practised especially by the king himself. ⁴⁵⁴When the king gives up the Law, the world as far as among the gods altogether begins to be corrupted. ⁴⁵⁵This great, powerful position is obtained by merits. By evil it disappears. It is not obtained again at all. ⁴⁵⁶Persist in liberality and refrain from evil. Then that evil begins to disappear. ⁴⁵⁷When various merits develop for a man, evil deeds always vanish. ⁴⁵⁸Similarly *karmas* disappear through merits just as the snow on the mountains disappears in summer. ⁴⁵⁹Merits, *kuśalamūlas*, remove evil *karmas*. Evil deeds cannot remove merits.'

⁴⁶⁰Then the king approached bowed. Thus he asked: 'Through liberality to whom, will the many great merits accrue?'

⁴⁶¹To the Buddha, King, to the Law, the Bhikṣusaṅgha. The Buddha has become *parinirvṛta*. He no longer exists.

- Fol. 424^r 462 pamjsū sate salī hämäte uspurre vamña
ttedärä sätä ssāsanä puṣṣo ātā vahāña [2]
463 bilsam̄gya hora ssamana vaysñā dukhautta
bilsam̄gya herä varä—tä dātā pachīysde 3
464 biśšu bilsam̄ggānu mlecha nāndā ysätāndā
ssamana diše vīrā vaysñā stauru dukhautta 4
465 rre nāmaṇḍraiyü ssamana harbiśšā ttītā
cu buro jāmbviya biśšā mā vālsto ham̄grista
466 pamja-vaṣṣī yanä—mā marā kauśāmā biśšā—
nu ttītā ssamana di—se väte ṣṭāna 6
467 mārāre pamdāta parauysārā handārā
kṣūna ttuṣṣe tsindā ko vā ggamuna jsanindi 7

- Fol. 424^v 468 kye ggarna pīttā kye vā ysāda bihiyu
pamdāya ssānye ttuṣṣe tsindā anāha .
469 batu kye hā jsānye nei'hvastu yanindā
alpa-śruta stauru batu nā bendā parāhā 1
470 samu param̄bare jsa ssamana ysāda bvāre
kauśāmā ṣṭānye sā—tä ssāsanā jīye 70
471 sūtrā avādharmā vi—nai batu ne ttu kālu
cu mahāyānā sā puṣṣo ttīyā panaṣṭā 1
472 ttāna cu sājākai hvāñāka pyūvā'ka
biśšā jāmbviya . padā ṣṭāna jyāre 2
473 cīyā kauśāmā ssamana āta hämā—
re ku nā rre daiyā nāmaṇḍraiyü nā pā[tco]

⁴⁶²Fifteen hundred years have now been fulfilled. So completely has Fol. 424 this Sāsana come to ruin. ⁴⁶³Give to the Bhikṣusāṅgha. The monks are now woe-afflicted. (If) you give to the Bhikṣusaṅgha, the Law will be considered to be there. ⁴⁶⁴The Mlecchas have taken, plundered everything of the Bhikṣusāṅghas. In (all) directions the monks are now greatly woe-afflicted.'

⁴⁶⁵The king then invites all the monks: 'However many there are in Jambudvipa, may you all gather hither to me. ⁴⁶⁶I will make a pañcavarsika here in Kauśāmbī for all.'

Then the monks from (all) directions ⁴⁶⁷die on the way. Some are drowned (or) perish through hunger when robbers strike them. ⁴⁶⁸One falls from a mountain. Some are extremely old: on the way, lying down, they perish protectorless. ⁴⁶⁹Few are they who are successful in coming. (They are) of little learning. Very slight is their moral restraint. ⁴⁷⁰Merely by hearsay do the old monks realize while in Kauśāmbī: 'This Sāsana is dying out.' ⁴⁷¹At that time they have little sūtra, Abhidharma, Vinaya. The Mahāyāna is then completely ruined, ⁴⁷²because its learners, preachers, hearers who were once in Jambudvipa are all disappearing.

⁴⁷³When the monks have come to Kauśāmbī, where the king sees them, he then invites them:

Fol. 425^r 474 aysū parṇja-vaṣṣī dvāsu salī yanīmā
ma ne puva'tta nyau ju ye yuḍu yīndā dukhauttu
475 ttye haḍai sarbāte käde māstā pāyaura
ysamaśsandau vīrā harbiśsu berātē bāru 5
476 śśo yā arahamādā varata sūradā nāma
trvilei śśär<ṣ>akā samu ttāndī śśūkā 76
477 śśamana käde bitām—da dātā kṣīno paśśandā
hāvā vātā basta pa—jsamā buljsye vīrā 77
478 ttāna cu balyśānu karyo duškara kīre
drrai asamkhyiya pajsamā buljsā jindā .
479 pamjataśā hištā haṃgrīśindā hamīda
ṣā nā rro jaṃbviya ustamu hāmāte haṃgrīsca

Fol. 425^v 480 biśśā gyasta kṣīra ha—rīysāre ttu kālu
nāgānu rrunde . aysura dīvate yakṣa
481 ttī mahāmāya gyasta harbiśśā grūstā
vā vahīysīru jaṃbutīya hamālā 1
482 mamānai pūrā īmu śśāsanā jītā
drrai asamkhyiya cu haṃjonde karye jsa 2
483 samu rro mara ī—mu haḍā dyāmata byau—
de balyśā pūrānu harbiśśā dātā panašte 3
484 kūra biśśā pandā paṣṭindā uysnora .
ttāryaśūnyau jsa . nārvāśsesa hāmāre .
485 biśśā hālā vaṣṭā—te haṃdāmā jaḍina
ne ne ju śśuru bvāre nā vā dīru uysnora 5

474 For twelve years I will make you a *pañcavarsika*. Fear not. No one Fol. 425
can afflict you!

475 On this day a very big cloud rises up. It rains on the whole world.

476 There is one, an Arhat, there called Sūrata. So great a one is only the
tripitaka-knower Śīrṣaka alone. 477 The monks, very perplexed, have given
up the Law. They are bound to profit, reverence, to virtue, 478 because
honour, virtue replaces the effort of the Buddhas, (their) difficult acts
for three *asamkhyeyas*.

479 The fifteenth day arrives. United, they gather together. This will
be their last gathering in Jambudvīpa. 480 All the gods in the land tremble
at that time, the kings of the Nāgas, the Asuras, Devatās, Yakṣas.

481 Then Mahāmāyā calls to all the gods: 'May you descend in a group
to Jambudvīpa. 482 Today my son's Śāsana is disappearing, which by his
effort for three *asamkhyeyas* he brought together. 483 Today merely the
appearance is found here. The whole Law of the sons of the Buddha is
perishing. 484 All beings set forth on false paths. They are without dis-
tinction from animals. 485 Through ignorance, there is darkness in all
directions. The beings do not perceive good nor bad.'

- Fol. 426^r 486 cvī rro vara pūra cu vā dātā śśarīra
 ttānu buhu vaysñā ustamu pajsamu [yanāmā]
 487 bāssā gyasta nāga aysura dīvate yakṣa
 hālsto hamgriya dā—tu pyūṣṭe hamā[la .]
 488 ku hamāñña thāñña ṣṣamana nāta'sta hāmā—
 re ttīyā bāssā śśarṣa—kā nyānartha tta yīndi .
 489 ttye ttandā arthā cu ṣatā pūysāta nāma
 kho ju vasutu āyā—ñā hve' āyāte tcīru 9
 490 cvī varata gyastu ttu biśsu ttīyā vajsiṣde
 cu ne gyastu īyā ttu vā jehāte ttīyā 90
 491 kye hva'ndi hūdva gva' haysge patālste
 ttu mā na vā hvāñita āyārnna cu yīndi 91

- Fol. 426^v 492 aysū marā hvāṣṭā mi aysu vaysñā parā—
 hu biśsu ne varṭtimā cu avaśärṣṭā pulsta 92
 493 panatā sūratā araham—dā kho ju sarau trāmu darro—
 ñā kho buro hvatā sūtru pa—rāhu aysu harbiśsu trāmu parehi
 494 ne mā ju varā bitamā yrsram—ñā kho ru ssāriputra parauste
 thu hvāñña sūtru māḍāna balysānu hastamu rraṣto . 4
 495 ttṛvilo kṣārmā hāmāte ne ne ju pātāste . am—
 ggadī nāma ṣṣamanā . biṣṭā šā auṣṭā . 95 .
 496 hvā-daṣṭā nātē ysu—rre jsa ttīyā patharku
 arahamdu jsīndi . kye kāḍe bri vātā ba[lysā]
 497 [da]dāmukhā yakṣa šā vā amggadu jsīndā .
 vaśārnai mīndi . cu arahāndo jsatai [thu 97]

⁴⁸⁶Let us now (perform) a last honour to those sons he still has there, Fol. 426 those relics of the Law.'

⁴⁸⁷All the gods, Nāgas, Asuras, Devatās, Yakṣas assembled in a group to hear the Law. ⁴⁸⁸When the monks have sat down in the same place, then Śīrṣaka informs them all thus:

⁴⁸⁹'So great is the meaning of this which is called a *poṣadha*, as a man reflects his face clearly in a mirror. ⁴⁹⁰If it has been cleaned there, then he sees it all. If it has not been cleaned, then he will clean it. ⁴⁹¹Do not tell me what that man will do with the mirror whose two ears, nostrils have been cut off! ⁴⁹²I am chief here among you. I do not observe moral restraint wholly now. Why do you ask the rest?'

⁴⁹³Sūrata the Arhat rose up, in courage like a lion: 'I exercise moral restraint completely as taught in the *sūtra*.—⁴⁹⁴there is no doubt about it in my heart—just as Sāriputra also exercised restraint. Proclaim rightly, gracious One, the best Buddha-*sūtra*.'

⁴⁹⁵Shame arose in the *tripitaka*-knower. He did not speak. He had a monk called Aṅgada as his pupil. He was enraged. ⁴⁹⁶Then in anger, with both hands he took a door-bolt. He kills the Arhat, who was very beloved to the Buddha. ⁴⁹⁷Dādhimukha the Yakṣa kills Aṅgada, slays him with the *vajra* 'since you killed the Arhat'.

Fol. 427^r 498 arahaṇḍ[ā] bāṣṭā śā vā śśārṣaku jsindā .
 samu ne panamāre śśamana ysurre jsa [.]
 499 śśūjātēye vaska ākṣuvīndā juvāre
 varī puṣo śśūjātu biśā tvīṣe yanindā 9
 500 trāmu ābeistā śśām—dā samu kho ju cakr
 bajāṣṣu yande . nādo hāmāte bhiṭu .
 501 dajā pasūjsāre harbiśā hālā māstā
 myau sarbindā . branthā hiśtā hātigya 1
 502 candra-grahā hāmāte ce ttū śśāśanu nāndā
 ysīniyā balysāna ggaljīndi ttā nāga . 2
 503 gyasta nvāśśindā yakṣa dīvate nāga
 trāmu vara śśando dukhāna yseru badāri 3

Fol. 427^v 504 kho ju ṣa kava baltte ce duru ūce jsa kaṣte .
 o brika balysa . bāśsā te dātā panastā 1
 505 ttuśsā vistāta . ārañānuvo' thāna
 rraysā pūrāta cakkramānā ṣtāre 5
 506 jāta tā hvāñāka tvānai hastamā dātā
 nirvānā kīntha sārthavāha paḍoysā .
 507 saruai māñāṇdu a—nyattīrthya sāne tvānai—
 na dātāna dī—tāndā nṛhiya . 7
 508 duśpraysavā bustā se amḍarahye dātā
 karavātā naltsu—te hā hārvyau haṇtsa 8
 509 dāte śśār[ṣa]ku śśama—nu se ṣātē jsatā śśātē śśāṇdu
 arahandā sūradā vara muḍā śśātē pā[lc]o 9

Fol. 427^r 498 A pupil of the Arhat's kills Śīrṣaka. No sooner do the monks rise up in anger ⁴⁹⁹than they begin to fight with one another. At once they all destroy each other. ⁵⁰⁰The earth whirls like a wheel. It makes a noise. A vast conflagration arises. ⁵⁰¹Great flames burn in all directions. Clouds rise up. A black whirlwind comes. ⁵⁰²An eclipse of the moon takes place. Those Nāgas thunder who have accepted this Śāsana entrusted by the Buddha. ⁵⁰³The gods, Yakṣas, Devatās, Nāgas cry out. They writhe pitifully there on the ground in woe ⁵⁰⁴ as the fish writhes that falls far from water.

'O beloved Buddha, all your Law is destroyed. ⁵⁰⁵All the abodes in the forest retreats have become empty. Vacant, isolated are the *caikramāṇas*. ⁵⁰⁶The preachers of your excellent Law have disappeared for you, the leader, caravan-conductor to the city of Nirvāṇa. ⁵⁰⁷Like a lion, the heretics held their enemies suppressed by your Law.'

⁵⁰⁸Duśprasava realized: 'The Law has disappeared.' In the morning he went out with the merchants. ⁵⁰⁹He saw the monk Śīrṣaka: 'He lies slain upon the ground. The Arhat Sūrata lies dead there too.'

Fol. 428^r 510 [pha]ru ysāre ṣṣamana kye jsata ṣṣāre vahasta
varī rre ṣṣandāya . n[ā]tca-u[z] n[ā] pastā 10
511 cīyā uī vīrā hā—māte erra nā nāte
ṣṣāñā erra sūratu ṣṣāñā ṣṣārṣaku bāmkyā [11]
512 thu paro dritai ba—lysānu utāru ha—
stamo pājīnū dā—tīmju aggamjso . 12
513 tcei'māñinu bāgya [nā]tasta būkaja balyā
auysāra buṇḍa kyau tta ṣṣānye daimā 13
514 kye vara hārūvā—nu ttā vāta kye nā biśā
tsvāndi tta ttā usthamjī—ndā ṣṣando ṣṣānye pārsta 4
515 [kāde] buro [nā] [br]au—kale muṣṭyau jsa vahaste
kañāre nā tturraṇa hamtsa hūñe jsa ysimā 5

Fol. 428^v 516 [pha]ru padya [.] -u -' rre ṣṣamana banāre
kye nā rro gratu hvāñāte ṣṣākṣāvatā heḍā 6
517 ku ṣṭa rro horāmā bataku ṣṣadde jsa ho—
ru ku ṣṭa nā pharu hāmā—te anaṁkhiṣṭā pattimā 7
518 kama jsa ttū pvāmane [tta] tta sūtruvo' hvīnde
ṣātū ṣṣāru vaska tta tta ye gyastuvō' hiṣṭā .
519 mārā vā vaysñā māra-pakṣāya ttārtha
ttuto ṣṣando nāndā kye ne ju dātu buvāri .
520 kauśāmā kantha harbiśā trāmu tcabri—
ṣṭā kho ye brīnθu vīri hvātu vāñite phi[. .]
521 [s]ā t[t]edārā kālā ustamu storu buvīndā
vaysñā haspāsta ku ṣṣai ṣṣā[śan]i [. .]

510 There are many thousands of monks who lie slain, smitten.' At once Fol. 428
the king (fell) senseless to the ground. 511 When he recovered his
senses, he took them in his arm, in one arm Sūrata, in one Śirṣaka, with
lamentation: 512 'You have kept the noble Buddha-command, the best,
faultless treasury of the Law. 513 The devotees of the Buddha have fallen
before our eyes, enraged, wicked, you whom I see lying thus.'

514 Those of the merchants who were there who had not gone to their
home thus pull out those lying hidden on the ground. 515 Their brows had
been greatly battered by fists. Their teeth are thrown out of their mouths
with blood. 516 In many ways . . . The king, the monks lament:

'Who will preach instruction to us now, will give the śikṣāpadas?
517 Where will we now make a little gift with faith? Where will much
uncountable success be ours? 518 From whom shall we hear this: "Thus
it is said in the sūtras: This is good for you. Thus will one come among
the gods."?

519 Māra (and) the Māra-following heretics, who do not understand
the Law, have now taken over this earth. 520 The whole city of Kauśāmbī
is scattered as when in a whirlwind one tosses up the barley well. 521 So
greatly is this age corrupted in the end.

Strive now so that even the Śāsana . . .

512 balyānu altered in MS. to balyānu.
515 [br]aukale suppl. H. W. Bailey.

- Fol. 439^r 642 [.] [.] r[.] ysamaśsand[ā]ya
īnd[ā] dāt[ā] bāysdy[ā]ka hasp[ā]sa[n]dā śśūra 2
643 [māri]ñi hiñi . tcabaljāka purrāka
nirvāni kīnthe . uskaljāka patharki
644 [ttā]rthānu dṛṣṭānu [ha]tcañāka puñaunda
drraiñu yānānu haspāsāka hamrašto .
645 [sū]tri hvāñāka . [vinai] dātā dṛjsāka
avādharmā arthu jsei'nu vīrā kāti'ndi 5
646 [ggam]bhīrā rraštā ma—hāyānā utārā
ṣṣai rro sājindā . u ṣṣei arthu buvārā 6
647 [vi]natinyau byānyau indriñā rraysgu .
aśśa hamgārīndi ku ne nā hauṣo yani[nd]ā

- Fol. 439^v 648 [mā]śt[e] dajā bājo uysnorānu samtsera
śśārye hārā dīrāte n[ā]js[ā]tāka [ham]ra[sto .]
649 [n]āsāka vaysñā . aṣṣadyau jsa hamrašto
ysiraho ośa ni hā (ya)nīndi pātūcau 49
650 [ci]tā nā ju ye viri [asā]du o śśāru yīndā
ati samtsera . hämäte mästā vivāgā
651 [.] rro tterā ośye scā[tā] [mara]ta ye kāli .
cī hamgrisindi . balysā pūra hamälä . 51
652 [vāna] balysā ništā kye yuḍu yīndā pamā—
tu ttye bhikṣu-samggā . vasve mästā ṣṣahāne 52
653 [. . .] - - - - [ba]lysi pūrā atācā
kyerā halci kliś[y]o samtse[ra] bitandi 5[3]

. . . ⁶⁴²are on the earth, the watchers over the Law, striving, bold, Fol. 439
⁶⁴³scatterers of the army of Māra, conquerors, openers of the door-bolt
of the city of Nirvāna, ⁶⁴⁴destroyers of the views of the heretics, meri-
torious, always strivers in the three Vehicles, ⁶⁴⁵preachers of the *sūtra*,
maintainers of the (*Vinaya*), of the Law. They think out quickly the
sense of the *Abhidharma*. ⁶⁴⁶They even study too the deep, true, noble
Mahāyāna, and they even understand the sense. ⁶⁴⁷With the bridles of
the *Vinaya*, they quickly draw together the horses of the senses, so that
they make no sound. ⁶⁴⁸They are always revealers, under a great flame,
of the good thing, of the bad, to the beings in *samsāra*. ⁶⁴⁹They are
always receivers now from unbelievers. They do not do evil rough acts,
make insults. ⁶⁵⁰If one does not do evil to anyone or (if one does) good,
there will be very great *vipāka* for him in *samsāra*. ⁶⁵¹(So) also at such an
evil time here, a period when the sons of the Buddha assemble in a
group. ⁶⁵²(Apart from) the Buddha, there is no one who can measure the
pure, great virtues of this Bhikṣusāṅga . . . ⁶⁵³son of the Buddha. Use-
less, however perplexed in *samsāra* because of *kleśas*.

⁶⁴⁹ yanīndi H. W. Bailey for MS. nīndi; cf. SS 85^{v2} KT, v. 343: ne pātūkyo yanīndā.
Note also yanu in 12. 9 for MS. nu.

- Fol. 440^r 654 [.] §[.] -u - ssa[mā]nu [.] -s[.] --
 [.] [.]
- 655 [.] rā tceru ssamanā o ne tta tceru
 ss<ä>ru yä [.] [.]
- 656 [.] [.] ssāru yindo dīru
 biśsu yä hā [.] [.]
- 657 [.] [.] - ssārā stā vivātā
 ne aysu ssā[ru .] [.]
- 658 [.] harbiśśā rrījite ttärtha
 ssēi rro mamā [.] [.]
- 659 [.] [.] -ä -o - - - -
 -ai l[.] [.]

Fol. 440^v

Blank

...⁶⁵⁴monk ...⁶⁵⁵to be done by a monk or not so to be done. One (does) Fol. 440
 good ...⁶⁵⁶does good or bad. Everything one ...⁶⁵⁷is a *vipāka* of good.
 I do not (do) good ...⁶⁵⁸excels all the heretics. Even also my ...

655 ssāru *Leumann* for MS. ssāru.

APPENDIX 1

VARIANT FRAGMENTS

1. To fol. 197: 4. 55-61. Kha. i. 101. 1 *KT*, v. 189, 380.
2. To foll. 203-4: 5. 12-27. H. 144 NSB 22 *KT*, v. 46.
3. To foll. 210-11: 5. 100-5. Balawaste 0173-85. 16 *KT*, v. 231.
4. To fol. 223: 8. 12-23. H. 142 NS 52 *KT*, v. 27.
5. To foll. 223-4: 8. 21-8. Kha. i. 138 b 4 *KT*, v. 190.
6. To fol. 225: 8. 36-47. H. 142 NS 51 *KT*, v. 26.
7. To fol. 227: 9. 11-18. Balawaste 0176 *KT*, v. 232-3.
8. To foll. 232-3: 11. 13-24. Kha. i. 137 (sic) a 1 *KT*, v. 151.
9. To foll. 249-50: 13. 9-16. S. Konow, *SPAW*, 1912, 1130-1.
10. To fol. 296: 19. 1-10. Kha. 0013c 9 *KT*, v. 188.
11. To foll. 302-3: 19. 76-87. Kha. i. 309 b 2 *KT*, v. 172.
12. To foll. 304-5: 20. 11-20. H. 147 NS 114 *KT*, v. 55-6.
13. To foll. 306-7: 20. 30-41. Kha. i. 219. 1 (unpublished; v4 quoted by H. W. Bailey, *AO*, 1966, 29).
14. To foll. 335-6: 22. 108-19. H. 143 NS 84 *KT*, v. 41; Kha. ix. 13a *KT*, v. 191.
15. To fol. 342: 22. 189-94. Balawaste 0173-85. 33. 1 *KT*, v. 232.
16. To foll. 389-90: 24. 51-8. Kha. i. 301. 1 *KT*, v. 169.
17. To foll. 398-9: 24. 161-70. Balawaste 0192 *KT*, v. 233.

VARIANT 1

Fol. 197

Kha. i. 101. 1, see *KT*, v. 189, 380, variant to 4. 55-61:

Recto

- 55 [.....] [.....]
- [.....] [hä]vya tt[iyī ...]
- 56 [.....] [.....]
- [.....] b[i]ss[e] nuvajsā'[re ...]
- 57 [.....] [.....]
- [.....] daijyä di—rṣḍa ggari [.....]
- 58 [.....] [.....]
- [. nariyā]nā vika—lpi vi[vätä ...]

Verso

- 59 [.....] [.....]
- [.....] ssüm]dänä pārrä [....]

- 60 [.....] [.....]
- [.....] jsa sai—ndä ci n[ä] [.....]
- 61 [.....] [.....]
- [.....] khuai varāśā[re] [.....]
- 62 [.....] [.....]
- [.....] a—yo-)śamba[la ...]

61 cf. 4. 32.
62 = 4. 61.

VARIANT 2

Foll. 203-4

H. 144 NSB 22, see *KT*, v. 46, variant to 5. 12-27.

Recto

- 12 [.....] [.....]
- [.....] [. tri]yaśūnya daitä
- 13 [.....] [.....]
- [.....] [. duškar]ä hvīnde 13
- 14 [.....] [.....]
- [.....] [. ja]di ha[m]druru huysirru
- 15 [.....] [.....]
- [.....] [.] ttä mara avarräta tsindä
- 16 [.....] [.....]
- [.....] [.] samvī ttamdu hamāja 6
- 17 [.....] [.....]
- [.....] [.. du]kha bera samtsera
- 18 [.....] [.....]
- [.....] [uysno]ri ysamtha jyāre 8
- 19 [.....] [.....]
- [.....] [.....] rru]ndä 1[9]

Verso

- 20 [.....] [.....]
- [.....] [.....] . 20
- 21 [.....] [.....]
- [.....] [. ggei']ss[ä]f[e] cakkru 21
- 22 [.....] [.....]
- [.....] [.. ssädü]tāni kṣira 22
- 23 [.....] [.....]
- [.....] [ham]bađau ātama pūrā

APPENDIX 1. VARIANT FRAGMENTS

- 24 [.....] [.....]
[.....] [ära]hau harbiššu virä 4 20
25 [.....] [.....]
[.....] [. am]dívärä harbiššä ksírä
26 [.....] [.....]
[.....] [.....] daiyä 6 .
27 [.....] [.....]
[.....] [y[s]eru paßsäte]

VARIANT 3

Foll. 210-11

Balawaste 0173-85. 16 KT, v. 231 variant to 5. 100-5.

Recto

- 100 [.....] [.....]
[. ba]je[säre . . .] [.....]
101 [.....] [.....]
[. bara]v[i]rñä bädäna [.] [.....]
102 [.....] [.....]
[tti]yä hää ttra[nd]ä [.....] [.....]

Verso

- 103 [.....] [.....]
pätaru [.....] [.....]
104 [.....] [.....]
[ku] tterä väätä [.....] [.....]
105 [.....] [.....]
[kui rr]ine [d]ai[ndi . . .] [.....]

VARIANT 4

Fol. 223

H. 142 NS 52, KT, v. 27, variant to 8. 12-23.

Recto

- 12 [.....] [.....]
[.....] [rū]va väñänä karä 12
13 [.....] [.....]
[.....] [. näh]stä ju vara 13
14 [.....] [.....]
[.....] [. pra]cyänä hira 4

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- 15 [.....] [.....]
[.....] [.....] samu [i]5
16 [.....] [.....]
[.....] [.....] d[ai]yä hira 6
17 [.....] [.....]
[.....] [.. ka]rä 17 II

Verso

- 18 [.....] [.....]
[.....] [.....] hama 8
19 [.....] [.....]
[.....] [. hä]r hää yä väte
20 [.....] [.....]
[.....] [..] äya kari 20
21 [.....] [.....]
[.....] [ttuval]r[ä] ništä hamatä
22 [.....] [.....]
[.....] [ştā]nä hamye iyä asamä
23 [.....] [.....]
[.....] [..] ništä karä 23

VARIANT 5

Foll. 223-4

Kha. 1. 138 b 4, KT, v. 190, identified by M. Leumann as variant to 8. 21-8.

Recto

- 21 [.....] [.....]
[...] üväša [.....]
22 [.....] [.....]
[... hä]mätä ştänä [.....]

23

24

Verso

- 25
26
27 [.....] [.....]
[...] upäta [.....]
28 [.....] [.....]
[ttatva]tu ništä [.] [.....]

APPENDIX 1. VARIANT FRAGMENTS

VARIANT 6

Fol. 225

H. 142 NS 51, see *KT*, v. 26, variant to 8. 36-47.

Recto

- 36 [.] [. bi]śā va—
rju ni byaudi ci va ju tte butta hira 6
- 37 [.] [.] a—
ysmū hirṣṭāyā ni skue yīndā hirā 37
- 38 [.] [. tr]ā—
mu khu ātāśā ratna—kūlā väte 38
- 39 [.] [.]
handaru hamdri vya ni—tcana ništā karā 9
- 40 [.] [.] [a—]
ysmya viññānā ci hira butti ku ši 40 II II
- 41 [.] [.] [. .]
[kho] samu hūnā vi—nau dravyā hira 41

Verso

- 42 [.] [.] [. .]
[biy]s[e]ndā ni ju vara—ta byaudi hirā 2 II
- 43 [.] [.] [nā—]
[ś]t[ā] hajvatattāte jsa hi—rä ttatvata karā 3
- 44 [.] [.] [. .]
vetā dai māṃkyau vari jsānā paṭhute 44
- 45 [.] [.] [ttatvā]tu
hirṣṭāyā hajvata—ttātā ku šti 5 II
- 46 [.] [. hä]rā
ttimiri marīkyā bīśā sarva-dharma samu 6
- 47 [.] [.] a—
rthāna kūśānā cu vara sārā samu 7

VARIANT 7

Fol. 227

Balawaste 0176 (fol. 200+), see *KT*, v. 232-3, subsequently identified by H. W. Bailey as variant to 9. 11-18.

Recto

- 11 crrāmā mā [

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- 12 khu ju ttimir[ä]
[
- 13 s[k]aumji tte harbi[śśe]
[
- 14 [a]nātma harbi[śśā]
[

Verso

- 15 [sva]bhāvāna śśu[nyā]
[
- 16 ṣa ru hamata bv[āmata]
[
- 17 cu yi klaiśa [
- 18 klaiśa sam[u]
[

VARIANT 8

Foll. 232-3

Kha. 1. 135 a 1, see *KT*, v. 151, subsequently recognized by H. W. Bailey as a variant to 11. 13-24.

Recto (Fol. 324)

- 13 mittra aysm[ūna . . .] [.]
[
- 14 biśśā cāste d[rūṇā . . .] [.]
[
- 15 vicittre nā [.] [.]
[
- 16 dei bei' praha[rāṇa . . .] [.]
[
- 17 ksāta' pārā[mate . . .] [.]
[
- 18 cu ye horu [.] [.]
[

Verso

- 19 pajyandau vīr[i . . .] [.]
[

APPENDIX 1. VARIANT FRAGMENTS

- 20 hivīna da[stāna . .] [.]
 [.]
 21 ūai hajvattā[tä . .] [.]
 [.]
 22 ūśilīnei horā [. . .] [.]
 [.]
 23 cu ye styūdu [. . .] [.]
 [.]
 24 cu ttu butte ūai [. . .] [.]
 [.]

VARIANT 9

Folios 249-50

A variant to 13. 9-16 was published without photograph by S. Konow, *SPAW*, 1912, 1130-1.

VARIANT 10

Fol. 296

Kha. 0013 c 9 *KT*, v. 188 variant to 19. 1-10.

Recto

- 1 t]tarandarna ays[mūna
 2] buđaru namasämä [
 3 tt]u tvānau brya ba[lysa
 4] ttuvare mästä [
 5] t[t]erä j[s]i[rañä

Verso

- 6
 7] hamo ūśando ui'[nu
 8] suhā cu-m̄ jsa ye [
 9] vīrā mari[ca
 10 spā]šsāre pharā[ka

VARIANT 11

Foll. 302-3

Kha. 1. 309 b 2 *KT*, v. 172 variant to 19. 76-87. This fragment is important because it provides the only evidence for the first pādas of 19. 76-84.

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Recto

- 76 cu ro ha [. .] [.]
 [.] [.]
 77 ūśāthyau jsa [. .] [.]
 [.] [.]
 78 atāśā s[t]ā[. .] [.]
 [.] [.]
 79 strīyānu - [. .] [.]
 [.] [.]
 80 [jsīra]nä ūśāthe [. .] [.]
 [.] [.]
 81 [. .] pā'jsa - [. .] [.]
 [.] [.]

Verso

- 82 [jsīra]nä pharu [.]
 [.] [.]
 83 [. .]ysga ttarä [.] [.]
 [.] [.]
 84 cerā halci bra[.] [.]
 [.] [.]
 85 cerā halci ye [. .] [.]
 [.] [.]
 86 cändäku ju [. .] [.]
 [.] [.]
 87 pasastä [. .] [.]
 [.] [.]

VARIANT 12

Foll. 304-5

H. 147 NS 114, see *KT*, v. 55-6, variant to 20. 11-20.

Recto

- 11 [.] ysamaśsandau ramyu biśšu
 [.] [.]
 12 [.] brītye jsa ttīyā samu
 [.] [.]
 13 [.] padāmjsya kei'ndā suha
 [.] [.]

APPENDIX 1. VARIANT FRAGMENTS

- 14 [.....] puššo nuvamthändä vratu
 [.....] [.....]
 15 [.....] tcei[']mañi nu dräce käde
 [.....] [.....]

Verso

- 16 [.....] tcirauka d[ai]ndä duva .
 [.....] [.....]
 17 [.....] vari vätcō puššo
 ksä[.....] [.....]
 18 [.....] balysänä dräte parau
 klai[.....] [.....]
 19 [.....] aväyanu käde
 by[.....] [.....]
 20 [.....] uysdaindä ssärku käde
 [.....] [.....]

VARIANT 13

Foll. 306-7

Kha. i. 219. 1 (unpublished), identified by H. W. Bailey (*AO*, xxx, 1966, 29) as variant to 20. 30-41.

Recto

- 30 suth]tha [
 31] bëysä[rg]y[üna
 32 pada]mä hä ät[ä
 33 svä]nä rrüväsa b[issä
 34 u]latäne baly[s]ä [
 35

Verso

- 36 s]t[auru
 37 vümü]ta bärsta - [
 38 u]skyälsto ssonda p[uşšo
 39 j[u] ye daso [js]i[ndi
 40 ysa]nuva - [
 41 müri]n[di

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VARIANT 14(a)

Foll. 335-6

H. 143 NS 84, see *KT*, v. 41, variant to 22. 108-19.

Recto

- 108 [.....] [.... ysänä]r[e] saläva
 biüssu yädändä [.....] [.....]
 109 [.....] [.....] tträmu ham—
 baða sta ssähä[nyo ..] [.....]
 110 [.....] [.....] pad]änä
 kvi ye ham[beräte ..] [.....]
 111 [.....] [.....] dä]taimä
 dukha [.....] [.....]
 112
 113

Verso

- 114
 115
 116 [.....] [.....]
 ne ne ka[tsirä ..] [.....]
 117 [.....] [.....] m]u[rä—]
 sä ttära rrus[ani ..] [.....]
 118 [.....] [.....] yanäre
 avuva'sta tsind[i ..] [.....]
 119 [.....] [.....] mästä ham vä—
 tä bæggare hi[yära] [.....]

VARIANT 14(b)

Foll. 335-6

Kha. ix. 13 a *KT*, v. 191 is a small fragment recently detached from H. 143 NS 84 above.

Recto

- 108
 109] - [
 110 nä]cho väta [
 111] mä[stä
 112
 113

APPENDIX 1. VARIANT FRAGMENTS

Verso

- 114
115
116 a]lava [g]ga[mpha]
117] rvittä kho [
118 b]i[ssünya
119

VARIANT 15

Fol. 342

Balawaste 0173-85. 33. 1 KT, v. 232, variant to 22. 189-94.

Recto

- 189
190 [.] [.]
[.] [.] perre 1
191 [.] [.]
[.] [.] jađina 2

Verso

- 192 [.] [.]
[.] [.] i]ste 9[1]
193 [.] [.]
[.] [.] mä]stä . 92
194 [.] [.]
[.] [.] [9]3

192 = 194; 193 = 192; 194 = 193.

VARIANT 16

Foll. 389-90

Kha. 1. 301, 1 KT, v. 169, variant to 24. 51-8. This fragment is important as providing the only evidence for 24. 54-8 since fol. 390 is not extant.

Recto

- 51 [.] [.]
[.] [.. purri]nd[ä] 51
52 [.] [.]
[.] [.] ssahä]ne 52

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- 53 [.] [.]
[.] [.] vava]nnä 53
54 [.] [.]
[.] [.] pa]jäste 50

Verso

- 55 [.] [.]
[.] [.] - ndä 55 II
56 [.] [.]
[.] [.] ku 56
57 [.] [.]
[.] [.] 57 II
58 [.] [.]
[.] [.] pha]räku 58

54 ste in pajäste written small over rubbing out.

VARIANT 17

Foll. 398-9

Balawaste 0192 (fol. 496), see KT, v. 233, subsequently identified by H. W. Bailey as variant to 24. 161-70. This fragment is important as providing the only evidence for 24. 161 since fol. 398 is not extant.

Recto

- 161 äysiri [
[
162 ciyä klaiši]nyau
[
163 ne ne-m ju näräya]nä
[
164 klaišyau jsa nä karma [
[
165 ysaraunäna sysymä]te
[

Verso

- 166 ttiyä handära [
[
167 kye tta dr̄stä hämäte [
[

APPENDIX 1. VARIANT FRAGMENTS

168 kye vā pāstum[gga]

[

169 kye dāñña pī[ttā]

[

170 kye ggava-vra[tu]

[

APPENDIX 2

THE MAÑJUŚRĪNĀIRĀTMYĀVATĀRASŪTRA

The *Mañjuśrinairātmyāvatārasūtra* is a poem of 445 lines on the Buddhist doctrine of *nairātmya* ‘selflessness’. It is preserved on a roll in the Bibliothèque Nationale numbered P 4099. A first transcription of the text was published by H. W. Bailey, *Khotanese Buddhist Texts*, pp. 113–35, the colophon being later published separately in *Khotanese Texts*, ii. 123–4. H. W. Bailey recognized at the time of publication (see *KBT*, p. viii) that lines 261–77 correspond to 41a4–43b4 of the Khotanese version of the *Vajracchedikā* (*KT*, iii. 29). I have been able to identify many passages, small and large, that correspond to various parts of the Book of Zambasta. These passages are printed opposite each other in this appendix. The Late Khotanese version will appear with translation in my edition of the *Mañjuśrinairātmyāvatārasūtra*, to be published separately with text, translation, commentary, and glossary.

Although our manuscript of the *Mañjuśrinairātmyāvatārasūtra* does not arrange the text as poetry, the whole text can be so arranged formally, as in the *editio princeps*. The discovery of passages parallel with those in the Book of Zambasta is of importance for the highly controversial subject of Khotanese metrics.* Comparison of these passages points unmistakably to the conclusion that the principle behind Late Khotanese metrics is accentual rather than quantitative. Trisyllables are thus frequently reduced in the Late Khotanese version to disyllables (e.g. *ttatve* for *ttatvatu*, *saskre* for *sāṃskṛta*, *avarya* for *avarṛāta* in 5. 15) without any compensatory increase such as could easily have been effected in Khotanese by the use of its numerous particles. On the other hand, in the Late Khotanese version an unaccented word may be added without destroying the metre (e.g. *aysa* added to 5. 52c, *sa'* to 5. 60a, *ja* to 5. 83b) or omitted (e.g. *nu* omitted from 5. 84d, *ma* from 5. 89c). In places where the two versions show considerable variation the number of stresses is preserved (e.g. 5. 85b; 5. 86b, c; 5. 89c, d).

* On this subject see E. Leumann, *Zur nordarischen Sprache und Literatur*, pp. 15–28; Lehrgedicht, pp. xxii–xxxv; S. Konow, *NTS*, vii, 1934, 7–16; xiv, 1946, 29–35; M. J. Dresden, ‘Note on Khotanese Poetry’, pp. 42–50, in *Indological Studies in Honor of W. Norman Brown*, New Haven, 1962 (with bibliography p. 43 n. 9).

Nevertheless, in Old Khotanese, the line-endings present a consistent quantitative pattern that leaps to the eye and cannot be ignored. Thus, if we take for example the whole of the extant 78 verse-lines of Chapter 8, the last word is disyllabic in 67 instances, all $\text{U} \text{U}$ (62 U , 5 $\text{U} -$). The exceptions also argue quantitative status: the seven trisyllables are all of the pattern $\text{U} \text{U} \text{U}$ and of the four monosyllabic endings, three are preceded by a short syllable. The following chapter, 9, contains 56 verse-lines without exception ending in U , as follows: $\text{U} - \text{U}$ 20; $- - \text{U}$ 3; $\text{U} - - 2$; $- \text{U}$ 26; $- - 5$.

bissa- 'all' is frequent in iambic endings but is found also in trochaic endings (11. 64, 75; 12. 1; 14. 100; 23. 124, 136). Historically we might expect *bissa-* to have a double *s* (**sv>ss* by assimilation; cf. Old Indian *viśva-*) and be regarded as having the first syllable long as in a case like *butte* (5. 61, 63) < **budatai*. So *däte* (7. 40) is $\text{U} -$ but *dättä* (9. 27) is $- \text{U}$. But there seems no way of explaining quantitatively *aysmū* in iambic endings (e.g. 3. 68; 12. 92). And the fact that *ditäna* can be written in a trochaic ending (22. 141) can surely only indicate that what was important to the writer was the stress: *ditäna* was of course accented on the middle syllable as shown by the Late Khotanese development to *dyena* (JS 15^{v1} (65)). Similarly *bataku* in 14.98, parallel with *padaŋgya*, *hvataimā* following, can only be explained on the ground that the pronunciation was *batdku*, again confirmed by the L. Kh. form, *baka-* (e.g. *Siddhasāra* 2^{v2} KT, i. 4).

More than likely we find ourselves at a stage of transition where the importance of the stress accent has only recently overridden the quantitative system. In this connexion it is interesting to observe that no L. Kh. poem shows regular trochaic endings. By this time there is no question of quantitative metre at all. The end of the verse-line is indicated by an accented syllable followed by a single unaccented syllable. The accented syllable may be quantitatively long or short but is predominantly long as the structure of the language requires. Among the following passages note the iambic endings of P 4099 contrasting with trochaic endings in 5. 100.

In this connexion the discovery of a Late Khotanese version of 8. 29–33 is fascinating. The older version with its iambic endings is here rewritten with trochaic endings. A simple transposition would not have resulted in a metrical system acceptable in Late Khotanese. The older version has for its trochaic endings words like *samu*, *kära*, which are not likely to have borne a heavy stress.

For convenience, I summarize here what is in my view the metrical system of Old Khotanese. Details will be given elsewhere. The impor-

tant part of the verse metrically is the end, which shows either iambic or trochaic endings. Each verse consists of two halves each ending in a cadence. In types A and B the cadence is the same at the end of each pāda, but in C it differs. As indicated above, an accented syllable may serve as a long one, an unaccented one as a short one in the earlier system. Thus, endings such as *panye uysnorä* (24. 116d), *yande hamrasto* (24. 125d), *ggampha Vaissälä* (23. 132d) scan as $\text{L} \text{U} \text{U}$ / $\text{L} \text{U}$ equally with the older type: *cakru paśātē* (24. 115b), *guttärä ysaiya* (24. 121b), *khäysu pajäṣṭā* (13. 83d), etc.

TYPE A (e.g. 2. 1–104)

0–6 syllables (commonly two accents; frequently $\text{L} \text{U}$ / $\text{L} \text{U}$) followed by one of the following cadences, of which the first is by far the most frequent of occurrence:

$\text{L} \text{U} \text{U}$ / $\text{L} \text{U}$	1
$\text{L} -$ / $\text{L} \text{U}$	2
$\text{L} \text{U}$ / $\text{L} \text{U}$ / $\text{L} \text{U}$	3a
$\text{L} \text{U} \text{U}$ / $\text{L} \text{U}$ / $\text{L} \text{U}$	3b
$\text{L} \text{U} \text{U} \text{U}$ / $\text{L} \text{U}$	4

TYPE B (e.g. 24. 1–5, 42–53)

0–4 syllables + cadences as for type A and in addition:

$\text{L} \text{U} \text{U}$ / $\text{L} \text{U}$	1+>7
$\text{L} -$ / $\text{L} \text{U}$	2+>8
$\text{L} \text{U}$ / $\text{L} \text{U}$	3+>9
$\text{L} \text{U} \text{U} \text{U}$ / $\text{L} \text{U}$	4+>10

These cadences occur only at the end of the first pāda.

TYPE C (e.g. 2. 105–21; 7. 1–47)

(a) first pāda:

0–4 syllables + cadences 1–4

(b) second pāda:

1–5 syllables (one or two accents) + cadences:

$\text{L} \text{U}$ / U	5
$\text{L} \text{U}$ / $\text{U} \text{U}$	6

It is thus only in the second pāda of type C that an accented short syllable is required. This system is replaced in Late Khotanese.

Note that enclitics are not accented: *u* 'and', *tta* 'thus', *ne* 'not', etc. *-yau*, *-yo* of the instr.-abl. pl. is always stressed when followed by *jsa*. Thus, *parītā dukhyau jsa* (2. 68) counts as $\text{—}\text{u}\text{—}$ / $\text{—}\text{u}$ and *śśāvyqu jsa balonda* as — / $\text{—}\text{u}\text{—}$ / $\text{—}\text{u}$. So also *kamā jsa* (7. 2). *y* does not make position if it indicates palatalization. Thus, *añā* (2. 111), *bañā* (2. 118, 119), *sañī* (7. 6) count as $\text{—}\text{u}$, and *pātyo'* (2. 119), *suhyau* (7. 25) as $\text{—}\text{v}$. *v* may conceal *uv*, and *y* may conceal *iy*. Thus in iambic endings we find both *huve'* (2. 112, 7. 37) and *hve'* (7. 26, 41); both *sya* (7. 44, 45) and *siye* (7. 45d).

5. 15-18 = P 4099 131-5

cu vā pyūṣṭāda ne |¹³²hađe paremārtha ttatve rraṣṭa
saskrre na pyūṣṭa padaja tta s<ṣ>ai mara avarya tsida :
ttrāma khu |¹³³ja hvañ(d)ye bida habađa bahu ysūna
khu ttye āl<i>(va)na īda samī ttada našau'me vīna
ttu māñada |¹³⁴lavye pyūṣde pārāhva yade carya
batsāga byaha dūkhyau jsa satsāra patca vā bīda :
sa khu hve |¹³⁵habu be'tta harbeša ācha jīya
ttrāmau nairāttama-hvanaina jāre besa karma ysatha

¹³² ssai for MS. spai.¹³³ ālivana for MS. ālana.

5. 19 = P 4099 152-3

vañā va hvañū ttāṣṭa parmatha hastama dā|¹⁵³ttu
cu hva mvaś(d)ai' jsa ba'ysa pyara śādhava rruda

5. 21a = P 4099 153

abyada p̄vīrya ttāṣṭa

5. 52 = P 4099 154-5

ttai pasta śāstāra pyara pū ayse hvañā |¹⁵⁵dā
cu kāṇa aysa duškara kīra drai asakhyeya yuđema :

5. 15-18

kye vā pyūṣṭāndā ne hāđe paramārthu ttatvatu rraṣṭu
saṃskṛta nä pyūṣṭa padamgya ssai ttā mara avarräta tsindā
16 trāmu māñnamdu kho hvā'ndā haṃbūtā haṃbađā ysūna
cvi ye ālīva nitcana īndā samī ttajndu hamārgya
17 kye hori pyūṣde padamgyo o ssili lovī jāni
mulśa buru dukhyau bitsāmgya pātcu dukha bera samtsera
18 samu kho haṃbūvu bei'ttā harbiśśi āchājīye
trāmu nairāttma-hvanaina uysnori ysam̄tha jyāre

5. 19

ttānau aysu haṃjse' vaysñia paramārthu hvatāno hviye
cu hvate kāđe mulśde jsa balyā pīrā ssādūtarā rrundā

5. 21a

ttānai abitanda pyuvīri

5. 52

ttai hvate balyā se nya tsāṣṭu aysu te hvāñāmā dātu
kye kāđāna duškara kīre drrai asam̄khiya yāđaimā

5. 53-62 = P 4099 177-88

satsera jaḍīna satva uysānā mañāre dharma
 ttle kūra syāme kāna gesā¹⁷⁸ra gavū auška :
 pracyau jsa panava dharma pracyau jsa vātca na byaura
 cu prracā raṣṭa paysa¹⁷⁹da ttle āttama-saṇa pahaiṣṭa
 ttena cu kara āttama nai byaide sa kūre saṇa jsa saitta
 cu |¹⁸⁰va hivyāṣṭa mañāre ttuśai āstīna yadrra
 jaḍī haṣkada tta ṣkaujai nai ja jaḍī byedī |¹⁸¹na ṣkajā
 ttu najsāda jseṇa va dharma beṣa tvāsa peṣkala kāṇa
 crrāma tvyā (ṣkau)jā āttama ha¹⁸²rṣṭāya ttatva naṣṭa
 ᷣkauje nāsāra uysnaura hivyāṣṭau beda jaḍīna
 khuai jaḍī ji¹⁸³yā vasūṣṭa hivyauṣṭau harbeṣa gūṣṭa
 ttrāma beṣa ᷣkauja paysada khu ja cā'ya-narmya¹⁸⁴datta
 hvana māñāda mīrece ttama prrabebai chāya
 nai ja vare āttama ne satva jiva pūṣa pau¹⁸⁵dgala neṣṭa
 khu ṣa' cāya-narmya daitta ṣa' sa madrāna prrabeva
 ttrāma vejñāna prrabevna |¹⁸⁶dyāre beṣa ᷣkauja vecettra
 samva khu hūṣadai hūṇa hara daitta vacattra
 nai ja hāḍa ttatva i¹⁸⁷da hūṣadai hāḍe ne butte 5
 ttrāma hūṣida jaḍīna cvā hīrvā aysmva basta
 cu kara hi¹⁸⁸rṣṭāya ne īda jaḍīna :

179 kara for MS. rkara; a deleted syllable occurs between the sai and the tta of saitta.

5. 63-6 = P 4099 196-200

sa khu rai vī mīrīce jaḍā utca saitta ne butte
 ttrāma tte saṇe jsa saida ysamaśadā harbaṣa draya
 |¹⁹⁷kau cu tva kṣejī utca sa hiya kṣeṣe saṇa
 ttrāma tte veṣayvā ausa sa hīvya saṇe jsa sada :
 <t>a¹⁹⁸mera māñatva dyāṇa netcarīmā vaṣaya cu kāṣā'
 ttle ttamere sada jaḍīna bāvnai ja hāḍe ne |¹⁹⁹byaure :
 ttu māñāda draṣṭa vecettra hadana satva kūre
 vecettra natcana pha ttemere vaṣayinā se²⁰⁰da

197-8 tamera for MS. bhamerā.

5. 67-8 = P 4099 201-3

cvā hadarīmā seda āyattana vara ja ne byauda
 paḍājsa karma vepāka |²⁰²daitta vara prrabebai :
 netcarīmā dedrāṇa āyattana samva khu je chāya
 hadarīmāne |²⁰³prracaina naitcarimā seda jaḍīna

201 cvā for MS. tcvā; syllable deleted before seda; tcari deleted before prracaina (due to netcarimā, naitcarimā).

5. 53-62

53 pyū' cu uysnorā jaḍīna uysānā mañāte samtsera
 ttātā dharma pracai īñā uysānā ttatvatu nāṣṭā
 54 pracyau jsa hära panamāre prracyau jsa vātca ni byaure
 ku ye prracyā rraṣṭu paysendā puṣṣo ātma-samṇīa nihuṣdā
 55 ttāna cu karā ātma ne byaude samu kūra samṇīa jaḍānu
 kye vara hivyāmata baittā ttātēñā āstainya yāṇdru
 56 gyaḍīna ᷣkauje haṣkaunde ne ju gyaḍī aysu mā ne ᷣkaugye
 ttū nijsādu jsei'nu väte dharma biṣṣā dvāsu pāṣkala kā'ña
 57 crrāmu two ᷣkojuvo' ātma hārṣṭāyā ttatvata nāṣṭā
 samu ᷣkaugye īñā uysnaurā hivyāmata baittā gyaḍīna
 58 ku ye jaḍī jātu yuḍu yīndi hivyāmata harbiṣṣā ggūṣṭā
 ttrāmu ye biṣṣā ᷣkaugye paysendi kho ye cā'ya-nirmātū dai
 59 hūṇā māñānde marice ttāmārā pratābiṁbai chāye
 ne ju varata ātma ne satvā ni ju varāśākā hārāṇu
 60 cu cā'ya-nārmātū dätte samu sā mamdrāṇu prabhāvā
 trāmu viñānā prabhāvi cu buro ttātē ᷣkaugye dyāre
 61 samu kho hūṣandi uysnaurā hūṇā hära daiyā väcātra
 ni ju hāḍe ttatvatu īndā hūṣandā hāḍe ne butte
 62 trāmu hūṣandā gyaḍīna kye hära väte aysmū bastā
 cu karā hārṣṭāyā (ne) īndā väna cu samu daindā jaḍīna

5. 63-6

63 o kho rro vīrā marīca jaḍā ūtca saittā ne butte
 trāmu ttātē samṇē jsa saindā ysamaśāndā harbiṣṣā draya
 64 kye ttu ūtco kṣimjāte khīṣte samu hävyo kṣijāte samṇō
 trāmu ttātē viṣṣaya aursaviya hīvīne samṇē jsa saindi
 65 ttāmārā māñānde diyāṇa ttātē viṣṣaya bāhya kye kāṣā
 ttle ttāmāra saittā jaḍīna bāvāna ju hāḍe nā yīndā
 66 trāmu māñāmdu ce dr̄ṣṭiyate handarna vicittra
 vicitrai nātcaṇa pharāka ttāmāra viṣṣayinā saindā

5. 67-8

67 cvi handarīmā saindā āyattana varju ni byaure
 paḍāmjsi karmā vivātā sāti pratābiṁbai ditte
 68 nitcimā trāma diyāṇa āyattana samu kho ju chāya
 hamdarīmānu pracaina nitcimā saindā jaḍīna

5. 69-70 = P 4099 214-16

pajsa hira cu sa hvañāre drravyanai ja hāde abyauda
 ne²¹⁵rvāna pūdgala āśu' pañaujsi hera usta
 pātca vā hadāre pajsa hira cu hvava ne hāde īda
 |²¹⁶padimāka ātma vejsyāka paysānāka tsūka

214 Syllable deleted between byau and da in abyauda.

215 Syllable deleted between pu and dga in pudgala.

5. 71-80 = P 4099 227-37

ṣā' āttama gvāna ne byede sama āttama-saña uysnaura
 ttāra vī satva vī saña kū ṣtai ja va hi²²⁸rṣtai neṣṭa
 pracyā jsa saittā deda p(r)acyā jsa vātca ne dedā
 cī ja vye ttatva dyāka vena prracai baiśa bva²²⁹ra daira :
 ttena cu jastana vamāna uryana bahya vecettra
 avadeda vekalpana dyāre pañājsi vivā kā|²³⁰ṇa
 |²³¹cu ra narya praharaṇa cakrra ttreṣule kādare hūṣta
 nariyī tcana dūkhātta sama kūra kāme |²³²kiṇa :
 prriya vā karmyau nāya pasve da vajsyāre utca ma
 cvai kṣāra padeda sa hīya saña tta :
 śau ja hera |²³³hvāṇḍa naṣṭa cu hīra yuḍa īda padeda
 pharai vara prracā tsīda ttena padimāka abyauda
 khu je hū|²³⁴ṇī daitta uysnāra ttu daima tta vā aḍara
 nai ja vara ḍī' aṣṭa naṣṭa na <ṣ>ūra sāmva kūra syāma jsīrja
 |²³⁵paysānāka vī mare vya uysānā kara ne paysānū
 kādara hīya dāra ne pa'sta īda hauvai naiṣṭa
 |²³⁶ttane cu kūlapa dā ḍī' na ja paysānāka na āttama
 neṣā'mārai kiḍeṣuā' hatsa khu ttādā neṣī'meñe hūṣta
 |²³⁷tsvaka pā guāna ne bide ttane cu va prracai naiṣṭa
 khu pāṣē'rā ṣtānye chaya ttañā gatta ṣtāna aḍauñā

230-1 Between kāna (229-230) and cu (231) occurs: dara ttena cu jastāna vamāna uryāna bahya vecettra avadeda vikalpana dyāre pañājsi vi²³¹vā kāna. ai is written over i in vikalpana. The passage is an accidental repetition, with variants, of lines 229-230 from daira to kāna.

234 sūra for MS. pūra.

236 kiḍeṣuā' for MS. kiḍeṣṭa'.

5. 69-70

69 pamjsa hära cu samu hvañāre dravyāna ju hāde ne byore
 nirvāna pudgalā ātāśā cu väte cu na-ro hāmāre
 70 pātca vā handara pamjsa hära cu hvatā ni hāde īndi
 ātma vajsā'kā padimākā paysānākū tsūka

5. 71-80

71 ātma hārṣṭāyā ni byaude samu ātma-saṃṇā uysnori
 kho ju ttāru vīri satva-saṃṇā ku ju ye hārṣṭai niṣṭā
 72 pracyau jsa saittā se daindā pṛracyau jsa vātca ne daindā
 kau ju varā dyākā vātāya vāna pracai ham vātā daira
 73 ttāna cu gyastānu vāmāna uryāna banhya vicitra
 samu vikalpina avadanda pañāmjsi karmā vivātā
 74 cu narya praharaṇa cakra tṛ-ssūla kādare hālṣti
 tcamna tterā narya dukhautta samu kuīre kā'mate iñi
 75 pṛriya karmyau jsa niṭāya ūtco vajsā're padīyo
 kye tto ūtco kṣāru padande samu hāvāne saṃṇe jsa saittā
 76 ūsau ju hārā hvām'duvo' niṣṭā ce hārū yudu yindā padamdu
 phara varata pracyā tsīndā ttāna padimākā ne byaude
 77 kho ju hūñā deiyā uysnorā ttū padandaimā u ttāru
 ne ju varata ṣtātā ne ṣārā samu kūra syāmata jsīrgya
 78 kau paysānākā vātāya uysānau karā paysānā
 kho hāvyo kādārā dāru karā ne yudu yindā patālstu
 79 ttāna nā kūlūpāmā dātā cu paysānākā hāvīye
 ham̄tsa klaiṣyau jsa niṣemāñā ku ttādātā nāhuśdā
 80 tsūkā hārṣṭāyā ni byaude ttāna cu ttārā pracai nāṣṭā
 kho ju pāṣārā ṣtānye chāya ttātēñā ggato ṣtānye ttārñā

5. 81-5 = P 4099 239-44

nai ja hā |²⁴⁰jsāva mamvaka na vā vara hadara hiśta
 paba hadā <g>vāna ne harṣda ttane cu vejñāna vepāna
 ttu ma vejñāna ttara|²⁴¹gye vesayīne maśta samvadrra
 khu būre vā ne sarbe masta urmaysdī bvāmavīja
 dūrā pa(ba)sta va behī bastau tta khvī samva|²⁴²drra
 kū ṣṭā būrai ja kalpa na ḷa'śta ttā būra atta ne byaidai
 ttena cu vejñāni ttīma vejñāni prracai biḍa
 haga'|²⁴³tte vesayvā pātca ṣa' mava ttye vā pūra
 anāsta satsāra hva ḷa'styuñña ttadī ttada
 cu bādi kāme jāde vara |²⁴⁴ṣṭana ttuśai byauda

²⁴⁰ gvāna for MS. śvāna. harṣda for MS. ha tta rṣda, where tta is due to following ttane.

²⁴² ḷa'śta for MS. ḷa'śta ḷa'śta.

5. 86-7 = P 4099 411-13

cī pyūṣṭai rre ttu dā hahīṣā pajsañe tvare
 sa khu sī vāsta burrvaitte kṣātta anū|⁴¹²lamya busta
 kṣaṣṭā ysāra śāyī pātca prraihi dāvinai tce
 bīnāna bunā spyau jsa hai|⁴¹³ṣṭāda ba'ysa pajsa

5. 89 = P 4099 413-14

thiyī ttyā ysairā vī ṣṭāna styūda kīdeśī'nā pvana
 pachāśe' dā|⁴¹⁴vī nai sattsārṇa gūva dūkhyā jsa :

5. 81-5

81 nā ju ye hā jsāte mamūka ni vā vara handari hiśti
 karā hāde pabanā ne haṣḍā ttāna cu viñāno vipākā
 82 trāmu viñāno ttaraṇgga viṣayīgya māśta samudru
 kāmā na-ro sarbāte urmaysde bvāmatino māstā
 83 samu kho durutātū pachīsysu pabasto khvīyā samudru
 kāmu na-ru kalpā nātā'śta ttāmu buro amttā nā niśtā
 84 ttāna cu viñāni nā bijā viñānā nā pracai biḍā
 viṣṣaya vātē vātcu hamggalte ṣa nu māta ttye vā pūra
 85 ttāna anāstanā hvatā samtsāri u paryamttī ttandā
 kvī ṣṭāna kā'mate jyāre varā ṣṭānā ttuśai ne byode

5. 86-7

86 ciyā rre ttū dātu pyūṣte trāmu hā pajsatā kho śśīyā
 rrahāmūna thonā pajsinde kṣāmdu anulomyo bustā
 87 kṣei' byūrru śśāya kye dātīmje tcei'maṇi ttīyā pṛhīyā
 spātyau bīnāñina bū'ṇa balyasā pharu pajsamo yādāndi

5. 89

89 thiysi mā ysāru vātā ṣṭānā styūdu klaiśināu pūrnu
 nei' ma parchāṣṭai balya bīssā mā jāta puva'ṇa samtsera

5. 100-1b = P 4099 414-16

bīnāñā aśkūstai śtāna pā'hyāda ramanī hva⁴¹⁵ra
 mvara bījaṣṭāda brraiyuna barndanyā gūva pājsa(t)a :
 hana dyāda kārra (pyūṣṭāda) pyāstā⁴¹⁶da avyāya satva
 415 pājsata for MS. pājsabha.

5. 111a, b = P 4099 418

pharai ysāre hadarai śāya vaiysaba śāmañā nāda

8. 29-33 = P 4099 250-4

śā' aysmva hiya chāya cu |²⁵¹ ā vā harrūñā rū
 neṣta vara drravyana hira cā'ya-nermyena hamaga
 rrū āstanūva hira sama |²⁵²nāma-māttrā śtare
 paṣṭāma histya neṣta ttuśā drravyasta ne īda
 ttrāma khu je prīya pharāka u|²⁵³tca dai kṣāra vīṣyāre
 ysū ks<ū>sta hadara bīysma hadarai ttuśe vajsyāre
 ne ja vara kṣārrū dai ne vā ysū |²⁵⁴kṣuṣṭā
 ne bīysma aysmyaja vīvā kāṇa

253 kṣuṣṭā for MS. kṣyāsta.

9. 8-13 = P 4099 255-61

āttama hīvyārai |²⁵⁶khu striya pūra daitta hūñā aysaga
 ā ā ttarā rrai vī āśka gāma kṣejida marīcye
 ttu māñada |²⁵⁷jadīna satva avaysāde hira vī basta
 bīsu hira ttatva seda sama khu hūsadai hūñā
 himāma je|²⁵⁸ga hīrā sama kūra syāme kāṇa
 vene kūra syāme dharma hama hīrṣtāya ne īda
 crrāma hūsadai |²⁵⁹satva hūñā hira datta vecettra
 ttrāma tta ue'sa jadīna ttatva ja hāda ne īda
 khu je ttamerā daitta |²⁶⁰cu kāśa' ā tta(rrai) rrai vī ū ū' utca
 ttrāma hira vīra abāva basta jada prrahajena satva
 śkauja tte harbaśa |²⁶¹ttrame khu ja cā'ya-nermye naiṣta
 paramārtha ttatve ttrāma

257 Syllable in MS. deleted before jadīna.

261 Pāda lost by haplography.

5. 100-1b

100 cu vara bīnāñā vicitra hamatu bīnāñū yādāndā
 mura bajeśāre vicitru banā puṣṣo harbiśu ggūta
 101 hana vajīṣṭāndā kārra pvyā're u muta pātāstu yādāndā

5. 111a, b

111 pharu rro vara handara śśāya balyā vātā śśāmañū nāndi

8. 29-33

29 aysmuī vāññā rūva chāya samu
 drravyāna hārā nāstā samu kho hūñā hārā
 30 ttatvatu bāssā rūva hāvī aysmū samā
 śšei rro sā hādē samu nāma-mātṛ hvatā
 31 nāstā ju hārā hīskya ne paṣṭāmata karā
 drravyāna hāra ttatvatu hārṣtāyā ttuśā
 32 ttuśāmu kho pharu priya tcalco ūce hāra
 kyai dau ysū bīysma kṣuṣṭu daiyā samu
 33 ne ju vara dai kṣuṣṭā bīysma byode karā
 aysmuī vīvāgā ttandā dātē samu

9. 8-13

8 ātmo hīvyāre kho striya pūra dai hūñā aysamgga
 o ttarā rrau vātā āśka ggāma kṣimjindo marīco
 9 ttrāmu uysnora gyaḍīna avaysānda hāra vātā basta
 biśsā nā hāra ttatvata saindā samu kho hūsandai hūni
 10 hāmāmata jiṅga hārānu samu kūre syemātē iñi
 vina kūre syemātē dharma hamata hārṣtāyā ne īndā
 11 crrāmu hūsāndā uysnora hūñā hāra deindā vācāttra
 ttrāmu ttāte uaiṣṣā jadīna ttatvatu ju hādē ne īndā
 12 kho ju ttāmārā daiyā kye kāśa' o ttarai rrau vātā ūtco
 ttrāmu hāra vīrā abhāva uysnora basta gyaḍīna
 13 śkaujye ttāte harbiśse trāme kho ye cā'ya-nārmātū daiyi
 kho ju cā'ya-nirmātō niṣṭā paramārtha ttatvatu trāmā

9. 14-28 = P 4099 390-406

a-uysānā harbaiśa satva nairāttama harbaiśa dharma
 paramārthana ba'ysa tta |³⁹¹baiśa ttusāttā nāma-masvauñā
 prrarasta śūenyatta raṣṭa anāstana jegai naiśta
 nai yai dyai īda |³⁹²nai nā śi' sa bvāme jsa paysede :
 śai' ra hama bvāma pātca varai jsāna ttrāme nai bide
 sa khu |³⁹³dai cī śai' pasūste dā-macai śi' vara sūṣṭa :
 varai jsāna karma kīdeśa' hūna māñada pa|³⁹⁴yseda
 kāma burai hūsta nai butte abāvai brrāaitta nairūje
 kīdeśa' sa ttrāmo khu |³⁹⁵cā'yo cā'yo sa bvāma khu karma
 hūna māñada vaipāka varāśa' saña jaḍina:
 |³⁹⁶samva khu pīrāka cu pvaitta ttye yakṣa cu tvara pīde
 ttrāma pūaida satva avāya |³⁹⁷cu hīye sañai jsa padeda :
 tta tta sañai-māttrai lāeka baiśa sañai-māttrre ṣkauja
 tta rai |³⁹⁸sañna-māttrā dharma hamava haiṣṭaya na īda
 ca bāda sha' saña nairūje cī mahā|³⁹⁹buva payseda
 naiśa'mārai harbaiśa kīdeśa' kaidyānai harbaiśa jāre :
 vara ḫāna |⁴⁰⁰pañe satva ttathāgatta-garbī payseda
 baiśa dharma-kāyna ba'ysa dasau daiśau' sāmva|⁴⁰¹ha daitta
 kṣaṇvā baiśa ttrvāye kalpa pañā kṣaiṇa ttradvā ba'ysa
 pañye kṣai<ñ>a ttradvā kṣai|⁴⁰²ttra pañā paraimāñave ttrada :
 pañai kṣaiṇai ttradvā cairya pana jasta ba'ysa nūjśūṣṭa
 pa|⁴⁰³rija rai sā sā ba'ysa phara anābaugna satva
 nairvāna ttrāmā payseda sama khu hūsadai |⁴⁰⁴baiyasedā
 buttai dva nāttarai yāna baitsāga stāvā kaiṇa
 anāstaina ahaimye |⁴⁰⁵jaiga nai bide
 himāma jaga hīrā sha' paḍā sasta jadina :
 sau' mi ttī ākṣ<ñ> daitte |⁴⁰⁶ha bāda harbaiśa vīra
 ha bādā ge'se cakrra

395 Syllable deleted in MS. after bvāma. mā in māñada written below.

401 kṣaina for MS. kṣaittra.

404 An unwanted ye occurs in the MS. after ahaimye.

405 ākṣū for MS. ākṣya.

406 Five padas have probably been lost between ha bāda harbaiśa vīra and ha bādā ge'se cakrra.

9. 14-28

14 anātma harbiśā satva nairātma harbiśā dharma
 paramārtha harbiśā balya samu nāma-mātrā śśunya
 15 svabhāvā śunyā abhāvi anāstani nāsti jīṅga
 nai ye dātu yīndā ne vātu samu ye bvemāte jsa paysendā
 16 sa ro hamata bvāmata trāma vari jsāna ttīyā ni byode
 samu kho dai cī pasūste dai maṇkyo jsāni paṭhaiyā
 17 cu ye klaiśa karma hāvīyā kho rro hūna klaiśyo karma
 kāmu buro hūstā nā butte abhāvāna brāntā niruddha
 18 klaiśa samu trāma kho māya māya samu trāma kho karma
 hūnā māñandu vivātu varāsāte samāṇa jaḍina
 19 samu kho pīrākā pvai'ttā ttye yakṣa cu tvera pīde
 trāmu uysnora avāyā cu nā hāvīne samāṇe jsa ṣkaunda
 20 ttāna samāṇa-māttrai lovā ttāna samāṇa-mātre ṣkoṇgye
 ttāna samāṇa-māttrā dharma hamatā hārṣṭayi ne īndā
 21 cīyā śā samāṇa nihūsdā ku ye mahābhūtu paysendā
 nāhuta puṣṣo kleśa abhāvu biśśi kādāyāne jīyāre
 22 varā ḫāna panye uysnorā ttathāgatta-ggarbhu paysendā
 biśśā dharma-kāyāna balya dāsē viri sāmuha daiyā
 23 kṣaṇuvo biśśā kalpa ttuvāstāndā gyasta balya ttī-adhva
 panye kṣaṇā kṣettra ttī-adhva paniṇa paramāñavo tranda
 24 panye kṣaṇā caryo ttī-adhvo pani gyastā balyā nājsaṣde
 parrijāte ssō ssau balyi pharu anābhoggāna satva
 25 nirvānā trāmu paysendi samu kho hūsandā bāysendā
 ttāri dva yāna biyāngya kye mara stāsindā samtsera
 26 anāstani ahāmāta dharma ahāmātā jīṅga nā byode
 hāmāmata jīṅga hārānu samu paḍā sastu gyadina
 27 ttīyā ākṣūtā dāyāna hamu bādu harbiśā vīrā
 samu kho purra paniṇa nātāya o kho tearā āyāñā dāttā
 28 parrijāte satva dukhyo jsa kho rro hatādarāmjsya balya
 panye kṣaṇā harbiśā vīri hamu bādu ggei'ssāta cakkru

APPENDIX 2. THE MAÑJUŚRINAIRĀTMYĀVATĀRASŪTRA

10. 10 = P 4099 53-4

satsāra cu pajsa |⁵⁴skadha : arahada hakṣa tcahaure
 pṛracyāai jsa kharga-veṣāṇa pārāmyau kṣyau jsā ba'ysa

10. 33c, d = P 4099 128

13. 154c, d
 dasau pa'ñña darrau tcahaura āvenya haṣṭuāsa dharma

23. 20 = P 4099 121-2

śakrra jasta kāka |¹²²jyava jsīna vara jastvā
 ttī dā pyūṣṭi ba'ysana še' vari vā jastvā ā :

121 MS. has śa below between kā and ka of kāka, perhaps due to preceding śakrra.

23. 21 = P 4099 123-4

ttyā avāya |¹²⁴padā bausta pharāka hadara jasta
 ba'stāda pade avāya mesta hava cu pyūṣṭui dā

124 Syllable deleted in MS. before pade.

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10. 10

10 saṃtsārā cu paṃjsa skandha arahanda haṭṭhe tcohora
 pracyau jsa khadga-viṣāṇa kṣyau pārāmyau balya

10. 33c, d, 13. 154c, d

33 dasau saña darrau tcahora haṣṭuśu dharma patārgya
 154 daso pāta' darrau tcohora haṣṭuśu dharma

23. 20

20 varā handarā gyastā ce jäta jsīna varatā gyastuvo' ttitā
 samu dātu balyāna pyūṣṭe vari vā gyastuvo' ātā

23. 21

21 puṣṣo baste pando avāyi pharu rro ṣṣci handara gyasta
 bastāndi pando avāyi ttāri hāvā ci dātu pyūṣṭe

APPENDIX 3

THE ARAPACANA SYLLABARY

The first five syllables mentioned in 6. 28–9, *a ra pa ca na*, give the name to a well-known Buddhist syllabary. On the Arapacana syllabary see S. Konow, ‘The Arapacana Alphabet and the Sakas’, *AO*, xii, 1934, 13 ff. and F. W. Thomas, ‘A Kharoṣṭhi Document and the Arapacana Alphabet’, *Miscellanea Academica Berolinensis*, Berlin, 1950, pp. 194–207. See also the entry Arahashana in *Hōbōgirin*, fasc. i, 34.

The syllable *pa* stands for *paramārtha* also in H. 142 NS 76 19^{v2}: *pa-kārā akṣarā paramārthāna* (E. Leumann, *Nebenstücke*, Leipzig, 1920, 153; H. W. Bailey, *KT*, v. 103). In addition *la* is there said to stand for *lakṣaṇa*: *la-kārī akṣarā lakṣaṇa anuvyanjana gyastā balyā* (*ibid.* 19^{v3–4}). In this the text differs from the *Lalitavistara*.

The *Lalitavistara* ascribes a meaning to each of the syllables in the ordinary Sanskrit syllabary. The passage is given in this appendix on account of the close agreement in its ascription of meanings with our Khotanese text. The statements that correspond with the Khotanese text (fol. 214: 6. 28–33) are italicized.

Lalita Vistara, ed. S. Lefmann, Halle a. S., 1902, pp. 127–8:

bhikṣavo daśa dārakasahasrāṇi bodhisattvena sārdham lipīm
śisyante sma. tatra bodhisattvādhishthānena teṣām dārakāṇām
mātṛkām vācayatām. yadā a-kāram parikīrtayanti sma. tadā anityah
sarvasaṃskāraśabdo niścarati sma. ā-kāre parikīrtymāne
ātmaparahitaśabdo niścarati sma. i-kāre indriyavaikalyaśabdaḥ.
ī-kāre itibahulam jagad iti. u-kāre upadravabahulam jagad iti.
ū-kāre ūnasattvam jagad iti. e-kāre eṣaṇāsamutthānadoṣaśabdaḥ.
ai-kāra airyāpathaśreyān iti. o-kāre oghottaraśabdaḥ. au-kāre
aupapādukaśabdaḥ. am-kāre amoghotpattiśabdaḥ. ah-kāre
astamgamanaśabdo niścarati sma. ka-kāre karmavipākāvatāraśabdaḥ.
kha-kāre khasamasarvadharmaśabdaḥ. ga-kāre
gambhiradharmapratītyasamutpādāvatāraśabdaḥ. gha-kāre
ghanapaṭalāvidyāmohāndhakāravidhamanaśabdaḥ. ūna-kāre
'ngaviśuddhiśabdaḥ. ca-kāre caturāryasyaśabdaḥ. cha-kāre
chandarāgaprahāṇaśabdaḥ. ja-kāre jarāmarañasamatikramanaśabdaḥ.

jha-kāre jhaṣadhvajabaligrāhaṇaśabdaḥ. ūna-kāre jñāpanaśabdaḥ.
ṭa-kāre paṭopacchedanaśabdaḥ. tha-kāre ṭhapaniyapraśnaśabdaḥ.
da-kāre ḍamaramāranigrāhaṇaśabdaḥ. ḍha-kāre miḍhavisayā iti.
ṇa-kāre reṇukleśā iti. ta-kāre tathatāsambhedaśabdaḥ. tha-kāre
thāmabalavegavaiśāradyaśabdaḥ. da-kāre
dānadamasaṃyamasaurabhyāśabdaḥ. dha-kāre dhanam āryāṇām
saptavidham iti. na-kāre nāmarūpaparijñāśabdaḥ. pa-kāre
paramārthaśabdaḥ. pha-kāre phalaprāptisākṣatkriyāśabdaḥ. ba-kāre
bandhanamokṣaśabdaḥ. bha-kāre bhavavibhavaśabdaḥ. ma-kāre
madamānopāsamanāśabdaḥ. ya-kāre
yathāvaddharmaprativedhaśabdaḥ. ra-kāre
ratyaratiparamārtharatiśabdaḥ. la-kāre latāchedanaśabdaḥ. va-kāre
varayānaśabdaḥ. ūsa-kāre śamathavipaśyanāśabdaḥ. ūsa-kāre
śaḍyatananigrāhaṇābhijñajñānāvaptiśabdaḥ. ūsa-kāre
sarvajñajñānābhisaṃbodhanaśabdaḥ. ha-kāre
hataklesvirāgaśabdaḥ. ksa-kāre parikīrtymāne
kṣaṇaparyantābhilāpya sarvadharmaśabdo niścarati sma.

PRINTED IN GREAT BRITAIN
AT THE UNIVERSITY PRESS, OXFORD
BY VIVIAN RIDLER
PRINTER TO THE UNIVERSITY

9086 075